

Light of Truth

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NO. 24.



V. SARDOU.

An Exponent of the
Philosophy of Life.

And now, let
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of men than that demons s.

HARPER & BROTHERS, N.Y.

Spiritualism---The Seen and the Unseen.

A Sermon Delivered by Marion F. Ham, Pastor of the Unitarian Church—Chattanooga, Tenn., Sunday, November 14, 1897.

Somebody has said that a Unitarian minister would not dare to preach a sermon on Spiritualism. I have accepted the challenge and shall prove that person mistaken. A Unitarian minister dares to preach upon any subject that presents itself; he holds the right to think along any line he chooses. The Unitarian pulpit is not circumscribed by a set of dogmas, nor limited in its teachings by sectarian prejudice. Somebody asserts that Unitarians are so prejudiced against Spiritualism that they will not tolerate a minister who presumes to use the word in the pulpit in other than a disparaging sense. Like the Irishman and the government, they are unqualifiedly "forinst" it. I admit that there are some Unitarians who are so liberal that they are illiberal; but they do not represent the church. The attitude of the Unitarian church is friendly to all phases of new thought. It accepts men upon their merits, and not upon their beliefs. It believes all men honest, until it discovers them to be dishonest. Its faith is purely optimistic; its charity is without bounds. It endureth all things and hopeth all things; but I can not say that it believeth all things. And just here is its cardinal principle involved. We are enjoined by our bond of fellowship to accept a man upon his credentials, as a natural son of God, and leave him free to think of God and the soul as he can.

This church (as one of a body of similar organizations) recognizes this divine right of the individual to his opinion, and therefore places no restriction upon his thought. This is the fundamental principle of the Unitarian Church as an organization, as it is the fundamental principle of this American republic. As American citizens we have decided that every man is entitled to his honest belief about religious matters, and a candid expression of that belief, whenever and wherever he may choose to so express himself, so long as he does not infringe upon the rights of other citizens. This article of our church may be termed the Democracy of religion, and its principles are as dear to every liberal Christian as his right of franchise. Anything which tends to limit or modify this liberty of thought and speech is an enemy of our church organization; hence, every loyal Unitarian will contend for the utmost liberty of judgment, and this congregation will stand as one man to guard the sacred principle of our fellowship. This pulpit is a public forum, where we permit every man who is honestly striving to live a good life to express his views of religion—Mohammedan, Buddhist, Brahman, Theosophist, Spiritualist and Ethical, Culturist, Christian, Jew, Roman Catholic and Protestant, if they are morally worthy, will all alike receive the right hand of fellowship in this pulpit. This congregation does not pledge itself to indorse anything that any of these may say, nor for that matter, anything that its own minister may say. The sovereignty of individual opinion is here enthroned. It pledges itself merely to give respectful and courteous hearing to all. There is no other ground for advancement in civilization.

To make distinctions in favor of

one or another sect or coterie or religionists is to destroy the very democracy of faith for which we stand. This is not a club, nor an exclusive class affair for social advancement or preferment. This is a church consecrated to the worship of the living God; sacred to the discovery and perpetuation of truth from whatever source it may come. If the Spiritualists have discovered a truth, we welcome it. If they have not, we shall be thoroughly convinced of it before we condemn them. The world has been engaged in this kind of business too long already. How many times has the world taken a decided stand against a new doctrine and been forced to eat its own boasts. One long list of humiliating surrenders before the advancing force of God's army.

The poor Church has played a most conspicuous part in this drama of capitulations. She has denied every discovery of science one by one as they faced her; then compromised by admitting herself mistaken, and finally claimed the credit for the discovery. She declared that the sun revolved around the earth and had to deny it. That the world was created in six days, and had to admit that it wasn't. That printing is a device of Satan; that men couldn't read the Bible for themselves and get to Heaven; that the pope is infallible, and all of these had to be denied; retracted in toto. The world said that steam could never move a train of cars; but it did. That electricity would never span the globe and carry messages for man; that the sound of the human voice could never be carried on a wire from New York to Chicago; but these things were all accomplished. They said that man could not look through a solid, opaque substance and see, with the natural eye, objects on the other side. All these things seem perfectly natural now that we are familiar with the law; but once they seemed as impossible as spiritual manifestations seem to most of us today.

So I say, wait! Let us not be in a hurry to assert that a thing is not true until we can prove it false. Because we happen to believe that Spiritualism is a bundle of lies is not the least evidence that it is so. Europe believed firmly that there was only one side of the world until Columbus settled the matter by discovering the other side. When God gets ready to reveal a truth he always finds some little body to oppose it. I have no doubt that the people who lived in the time of Columbus denied the fact that a new world had been discovered, and died believing him an imposter.

Experience ought to bring wisdom. With all these mistakes of intolerance behind us, we ought to learn the lesson of waiting; of being absolutely certain that there is no great truth involved before we pitch a question head and heels into the ash heap.

I am not a Spiritualist in the sense we frame the doctrine today. That is, I am neither able to affirm nor deny the truth of the phenomena; and being in the dark, as we might say, I neither endorse nor repudiate. I am just keeping myself quiet until I learn more about the subject. But if I should become convinced that these things are true and should declare in this pulpit that I believe them true, I cannot think that such a statement of my be-

lief would cause any member of this congregation to sever his friendly relations, either with me or with this church. Having thus defined the position of Unitarians upon this question I will give you my text and begin my sermon in earnest.

Acts, chapter v, verses 38 and 39: "For if this work be of man it will come to naught; but if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God."

A few weeks ago a young preacher by the name of Plummer delivered an address in one of our local pulpits in which he sought occasion to say some rather uncomplimentary things about Unitarians and Spiritualists and Theosophists and several other kinds of "ists" native to recent thought. Now, if I should meet his arguments by a like courtesy and reply in kind to his delicate flattery, I should only prove myself a being of similar thought and prejudice, and that would ruin my side of the controversy at once. And so I will not say that the gentleman is in league with the devil, or that he is pointed toward a warmer climate, because I really do not believe that the devil would waste time forming such an alliance. The result of my reading and observation has been that his Satanic Majesty is particular about his choice of allies. If all the people whom the church has condemned to Hades have actually gone there, I must give the Devil credit for being a mighty fine judge of character. Most of the brains and two-thirds of the virtue of the world have landed in the bottomless pit. The society down there will at least be distinguished by some extraordinary geniuses. In my reading of history I must acknowledge that Satan has displayed more judgment than the Creator in his selection of followers, judging from the matter, as I said before, by Brother Plummer's standard. From John Milton to Whittier I read the names of Shelly and Shakespere, Byron and Tennyson and Browning and Emerson and Holmes and Lowell and Longfellow. From Gallileo to Huxley I find the scientific world almost solidly arrayed under his banner. From Cincinnatus to Lincoln I find half the statemen of the world roasting. Gibbon and Hume and Darwin and La Place and Humboldt and John Stuart Mill and Mendelssohn and George Eliot and John Locke and Sir Isaac Newton and—but I shall have to balance the sheet and turn over to accommodate all the illustrious names of history that (according to orthodox Christianity) are engraved on the visiting cards of Sheol.

Now really (let's give the Devil his dues) don't you think that he has displayed commendable taste in his choice of associates? It's so easy to damn a man and prove it by citing Scripture. Why, you recollect that the church proved that the world was flat by this same Bible. And so I shall not return Brother Plummer's compliments in kind; I shall only mention a few of his statements by illustrating the old fashioned method of argument. I use Brother Plummer's points, not because I wish to bring him into undue prominence, but because he represents the position of the orthodox ministry upon the subject. What he said about Unitarians I will permit to pass, as we cherish no grudge against him; but his utterances about Spiritualism can be used in this connection.

In the first place he states that Spiritualists are immoral. Rather a sweeping statement in view of the fact that he knows only a few of them personally.

Now, this is not an argument either for or against the doctrine of Spiritualism. When a man runs out of facts in an argument and begins to realize his impotence, he always calls his op-

ponent a fool or a knave. This isn't argument, it's Orthodoxy.

And further, it isn't true. Spiritualists are just like the common run of people the world over; some good, some bad and some indifferent, as we find them in churches and out of them.

Now, according to Brother Plummer, there are 20,000,000 Spiritualists in the United States. He deplores the fact, but admits the truth of it. Twenty million people who are either imposters and knaves and forgers and liars and hypocrites, or self-deceived. Either monstrous imposters, every one of them, or credulous imbeciles, who are not able to distinguish a lie from the truth.

Now I would be willing to admit that there are 500 professional mediums out of this 20,000,000 people who are down-right imposters; known frauds whom nobody would trust. I will also admit that there are 10,000,000 of the 20,000,000 who are self-deceived; who really think they believe something and do not. But what about the remaining 10,000,000? Are they to be ignored? Respectable, law-abiding, truthful citizens as they must be. What are we going to do with 10,000,000 people who say they know that the soul of man is immortal and can communicate after death with the living.

But if I say if there is one man in this great universe who knows absolutely and beyond question that the soul lives after death; if there is one man who can demonstrate scientifically that "if a man die he will live again," that death does not end all, then it is the greatest problem of all time solved; the one prayer of humanity is granted; the one hope of humanity is verified; the one longing of the human heart is satisfied; the one question that has trembled on the lips of man from the cradle of the race is answered. The silent spinnx of all the ages has spoken and the faith of the soul has budded and blossomed and unfolded into the fruit of knowledge. A knowledge compared with which the charmed tree in the Garden that was planted eastward was a withered and barren trunk.

Think of it! The single thing in all this universe that is really worth knowing is disclosed. The most stupendous and vital fact, of more importance to us than the question of physical subsistence is demonstrated. Can we realize what this means? Christianity has no such thought in her entire outfit.

The best that any religion has ever been able to give us is the "hope of immortality." Faith is the utmost word of Christian or Pagan teaching; but here is a religion that offers knowledge. No more query and faith and doubting and yearning and heartache for the mysterious uncertainty of the beyond. No more striving to grasp the evanescent phantoms of eluding shapes and dreams. Here comes a system of religion bearing in its hand reality in the place of the ideal; facts instead of theory; action instead of dreams. There has never yet in all history transpired so great a thing, if this be true. The discoveries of the Solar system and of gravitation and of the circulation of the blood and of electricity, vast as have been their revolutionizing effects upon the world, pale into the commonplace beside this greatest of all discoveries. Galileo and Newton and Harvey and Franklin are pigmies compared with the man who shall launch his craft of scientific research and anchor it in truth, laws, seas of that undiscovered.

is no truth. **Reveal the Truth.** truth of in life one should know themselves, and what to do. Send me a page be a truth. in: there's one Plan.

The scientific world with one or two exceptions, which I shall mention later, says it is not a truth.

The church says it is not a truth. The material thought of the Century says it is not a truth. But here are 20,000,000 people, living, thinking testimonials, who declare that it is a truth. What shall we do with them? Brother Plummer says that these people are correct in what they assert. He admits that they do have communication with intelligences of another world. Admitting all the phenomena as scientific truth, he explains it by declaring that it is the work of the Devil. Truly a most marvelous explanation. And he brings forward his Bible to prove that these people are possessed of devils. That mediums are all controlled by demons whom they mistake for spirits of departed friends. Now this explanation of what is conceded by the good brother to be a scientific fact, would be ridiculous in this dawn of the twentieth century, were it not so pitiful. Demonology was appropriate for the beliefs of men in the early stages of civilization; but today, what shall we say of a man who poses as a teacher of men, advocating that human beings can be possessed of devils. One step further would place Brother Plummer in the quagmire of witchcraft. Why, do you know that the church has been using this pathetically inane argument for 1,500 years. There never was a man who advocated a new theory but the Church said he had a Devil. There never was the discovery of a new principle or a better method accomplishing results, but the charge was made by the Church that it was the work of the Devil. Like a great scarecrow stuffed with straw, this institution has stood in the way of progress and held aloft its death's-head of anathema. When Galileo took a pipe from an old church organ and constructed a telescope with which to verify the discoveries of Copernicus, the Church said he was possessed of the Devil and tried to murder him. Read the stories of Copernicus, Kepler Tycho Brahe, Bruno and Galileo, and you get a fair idea of how much the opinions of the orthodox priesthood are really worth. For 30 years after the death of Copernicus his friends dared not place a tombstone upon his grave for fear his enemies might desecrate it. Bruno, after six years of inhuman confinement in the prison of the Inquisition, was burned alive at Rag Market Square because he taught the plurality of worlds; and 300 years after the students of Italy placed an inscription there which reads: "This spot was consecrated by the burning of Bruno." Even John Wesley feared that a belief in the solar order of planets would produce Atheism. Every time a scientist got away from the clutches of the priesthood and tried to read light into the opaque ignorance of his times the clergy caught him and chopped his head off and burned his books in the public square. Think of it! a man in this age of telephones and electric lights and trolley cars submarine cables and women lecturers, standing before a civilized audience and asserting that 20,000,000 of his neighbors are possessed of devils. Isn't that a unique commentary on orthodox theology? And Brother Plummer actually fancies that he stated a new fact. He seems to have forgotten, if he ever knew, that men of his profession have always been saying the same thing about all the prophets that God has sent into the world. It almost seems that a man had to be possessed of a Devil in order to discover any truth that was worth the trouble.

And now, let me ask you candidly, do you think it is any more wonderful that spirits should possess the bodies of men than that demons should control them? If we assert that God permits devils to take possession of men and women—we can certainly have no just ground for questioning a brother's

statement that the spirits of his departed dead come back and speak to him. To admit one and deny the other is theological quackery. And so I am not able to see how our orthodox brethren dodge this question of spirit return. They stoutly maintain the theory and deny the practice. Modern Spiritualism finds a sure foundation in Old and New Testament Scripture. It is but a revival of such doctrines as we find scattered through the Gospels and the Acts. You will remember that the account of the crucifixion says that many graves delivered up their dead, and these walked about the streets of Jerusalem. But strange to say no mention is made of anything they said concerning the Other side. Some word regarding the mysterious realm beyond would have been more satisfying to most of us than the bare statement that they walked. That was a splendid chance to reveal something of the hereafter; but it seems to have passed unnoticed. The Holy Ghost (never capitalized in the Greek) figures everywhere in the New Testament. Of course the church has tried to make it apply to the third person of the mythical Trinity; but the Greek term makes it read simply "pure spirit." The early teachers used the word Holy Ghost to distinguish it from unholy or unpure ghosts; providing conclusively that they believed in ghosts. Brother Plummer ought to remember that one of the chief charges brought against Jesus by the Pharisees was that He was possessed of a Devil. (John, chapter viii, verse 52.) "Then answered the Jews, now we know that thou hast a Devil." Jesus answered and said, "I have not a Devil." The same old talk of the Pharisees, dressed up in modern garb, serves the clergy of today in their attack upon every new doctrine. Now I might add by way of parenthesis, that if Brother Plummer were really a disciple of that Jesus whom he professes to preach, he might with ease cast out these devils which he finds inhabiting the bodies of modern Spiritualists; for I read in Matthew, chapter x, these words: "Go preach, saying the kingdom of Heaven is at hand; heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." And in Mark, chapter xvi, these words: "And these signs shall follow them that believe; in my name shall they cast out Devils; they shall speak with new tongues; they shall lay hands on the sick and they shall recover." If Brother Plummer really believes what he says he does, he ought to be able to cast out Devils and heal the sick. And if he can't do this, it seems to me that these Spiritualists whom he condemns so bitterly are nearer the truth, as Jesus taught it, than himself. For they claim to be liberal followers of these commandments.

Speaking of tests, incidentally of course, how many Christians can square up with this one given by the Master himself. What Orthodox minister would engage to cure any disease, with or without the aid of a Devil. It seems to me that a disciple who is unable to do any of the works of his Master, ought to be guarded in his remarks about those who can. When Jesus was dying on the cross, Luke says that He cried: "Father, into thy hands I commend my spirit. And having said this he gave up the ghost." A better translation would say that he yielded up his spirit. This plainly shows that the writer believed the spirit to be an entire and separate entity, which the body gave up at death. A materialist would have said that he ceased to breathe. But Jesus appeared to his disciples after death, and they accused Him of being a spirit, which He denied. But the word spirit here (verse 36) in the Greek is *Phantasma*, not *Pneuma*, and should be rendered

apparition or phantom. Jesus did not deny that He was a materialized spirit; He merely said that He was not an illusion. In the Acts, chapter xvi, a certain damsel was possessed of a "spirit of divination." Mark this, Brother Plummer, not a Devil of divination, but a spirit, fair and square. This girl was bringing her managers a fair income by telling fortunes and prophesying by spirit aid. Paul was grieved because the spirit girl, under spirit control, was teaching and doing the same work that he was doing. Paul didn't believe in women preaching, anyhow; besides it was a little embarrassing to have a mere girl duplicating every miracle that he performed, and that, too, without making claim to Christian discipleship. And so he turned impatiently and commanded the spirit (not Devil) to come out of her.

Now, one word further on this subject of demons. According to Josephus, the Jews believed that demons were the souls of spirits of dead men. So that Brother Plummer's argument is entirely wasted when he tries to prove that spirit control is a work of the Devil. The most convincing instance of Biblical support of spirit return, however, is found in Samuel, chapter xxviii. Here Saul, the King of Israel, goes to the woman (or medium, as she would today be called) of Endor, and desires her to call up the spirit of the priest, Samuel. The medium, much against her wish, succeeds in causing the spirit of Samuel to materialize before the eyes of Saul. Saul conversed with this spirit of Samuel and received some unpleasant information. Brother Plummer says that this manifestation was a demon and not the spirit of Samuel; but where he gets his authority for so stating I am at a loss to know. The text plainly states that the spirit materialized by assuming the familiar mantle worn by Samuel, and that Saul distinctly recognized it as Samuel's ghost. It is evident that Saul and his two friends had no doubt about the genuineness of the appearance, because it says that "Saul was sore afraid because of the words of Samuel." The man who wrote that narrative told it for a fact. What authority has Brother Plummer for saying that the woman called up a Devil instead of Samuel. I refer to these things merely to demonstrate that a Christian who believes his Bible literally has no right to question a modern phase of a Biblical doctrine. It is no more wonderful that the spirit of Daniel Webster should come back and talk through the personality of a medium of our time than that Samuel should materialize through the Witch of Endor and talk to Saul.

Let's be just; it's easier to be virtuous than to be just, and it's harder to be rational than to be both. Consistency seems to be a jewel that is almost entirely wanting in the orthodox collection. As a parting word to Brother Plummer I will quote the words of Jesus. Luke, chapter ix: John said, "Master, we saw one casting out Devils in thy name, and we forbade him, because he followeth not with us." And Jesus said, "Forbid him not; for he that is not against us is for us." I don't mention these tests to prove anything. The Bible, considered merely as a religious code of morals, or as a collection of grand and inspired messages, is a wonderful and sacred book. There is no better book in the world; but it isn't good logic to attempt to prove anything by it. Every fanatical zealot in history has proved himself supernatural by the Bible. The Church of Rome proved herself supreme authority by the same Book. Luther and the Pope both used it to browbeat each other. Even Tom Paine proved his "Age of Reason" by the Bible. The method of scientific research

(classification of facts) is the best way to get at the truth.

To begin at the bottom of the question, we will say that humanity is divided into two classes: Those who believe in the existence of the soul and those who do not. Materialists and Spiritualists, primarily, are the only persons with whom physical science has to deal.

Now all Orthodox churches and Unitarians and Spiritualists agree upon the existence of the soul. The Materialists are in the minority. Men who believe that the Ego dies with the body are not numerous. So that there can be no quarrel between the Orthodox or Liberal churches and Spiritualists about this fundamental agreement. It is only when the third party of this harmonious trinity declares that the soul manifests itself after death that the trouble begins. Then there is a clash and no end of opposition. The church unflinchingly asks us to believe that the soul of man lies dormant until the resurrection of the body; but denies that it has any individuality or power of locomotion; but the teachings of orthodoxy on this point are a little bit hazy. Unitarians are willing to believe anything in this line that can be demonstrated. They are open to conviction, but they insist that claptrap medium humbugs shall be abolished. To lift Spiritualism above the slime of ignorance and unprincipled chicanery that seeks merely to turn a dishonest penny by imposing upon the credulity of the unsophisticated, should be the aim of every Spiritualist. Some professionals are entirely too professional. Somebody says: "Oh! it's only the ignorant who take up Spiritualism." Very good, but I shall be compelled to remind such people that Christianity originated with a carpenter's son, and was propagated by ignorant fishermen and unlettered mechanics. God doesn't always choose culture for his spiritual work; He usually prefers manhood. But we find that science is beginning to realize that there is something more than chicanery in this matter. There is a society in London called the Society for Psychical Research. At the eighty-fourth meeting of this society, Jan. 29, 1897, its president, the celebrated scientist, Mr. Crooks, the discoverer of the "Crooks Tubes," delivered an address. In this address he brought forth some evidence that is well worth considering. Now a man like Professor Crooks is beyond question. What he says may be absolutely believed as the truth. He began 26 years ago to investigate psychical phenomena. Today he announces his firm belief in the existence of the soul after death. A great many of Professor Crooks' experiments were made in his own laboratory with the aid of Mr. Home, a medium of note. These experiments were conducted along strict scientific methods, and the results are extremely interesting. Let me give you an idea of some of them.

The handling of red-hot coals without the slightest trace of harm to the medium; the materialization of spirit forms; the movement of bodies without direct contact. The medium was lifted from the floor and suspended in air without contact with any visible agent. We will not take the space in this article to go into detail concerning Professor Crooks, but will refer all who are interested to the April (1897) number of "Borderland," where they will find the experiments fully outlined.

Minot J. Savage in his "Psychics Facts and Theories" gives some data that might interest us. B. O. Flower, who has been investigating recently, takes occasion to tell his experiences. The objection is made that if these

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CORRESPONDENCE

NEWS NOTES.

Cleveland, O., has two lyceums.

Helen Stuart Richings is in Columbus, O.

Lima, O., has Dr. Adah Harmon for December.

Questor Vitae was in Constantinople on Nov. 8.

Maud Lord Drake was in St. Louis last month.

The Medium of Los Angeles, Cal., has been resurrected.

Professor J. S. Loveland has been lecturing in Oakland, Cal.

Houston, Tex., is holding regular Sunday services at Bryan hall.

Fort Wayne, Ind., will have Mrs. Francis Ruddick for December.

Prof. Wm. M. Lockwood is speaking for the Boston Spiritual temple.

Mrs. Jennie Moore is holding circles at 309 W. 2d st., Duluth, Minn.

Mrs. May S. Pepper will address the Salem, Mass., society on the 19th.

Mrs. Josie Folsom may be addressed at 314 North Lawrence street, Wichita, Kan.

A. A. Finney is holding phenomenal seances at 757 5th ave., Grand Rapids, Mich.

Norwich, Conn., is still discussing the last ministrations of Dr. Lockwood.

Peoria, Ills., is in a fair way of furnishing the N. S. A. with another auxiliary.

Mrs. C. H. Gribbon spoke for the Riverside, Cal., Spiritualists, last month.

Geo. W. Walrond is still lecturing to good audiences at 1545 Champa st., Denver.

Charles Barnes is holding trumpet seances at 238 East Lynn street, Anderson, Ind.

Dr. J. P. Thorndyke has been ministering acceptably to the friends at Flint, Mich.

Mrs. Caroline Woods of Minneapolis has located at 404 Soledad street, San Antonio, Tex.

The campmeeting at Lake Helen, Fla., takes place from Feb. 6th to March 20th, 1898.

South Bend, Ind., had J. Frank Baxter for an evening and an interested audience attending.

The Lillie-Whitney combination services in San Francisco are meeting with marked success.

Pittsburg, Pa., has Mrs. Ida Whitlock for December. Columbus will have her next month.

Mrs. Carrie Twing has had a successful engagement in Springfield, Mass., during November.

The Texas State association held its second quarterly meeting at Houston on the 7th, 8th and 9th.

The Union society of Cincinnati is meeting with success and will soon look like its old self again.

Dr. A. T. Wilcox of Los Angeles, Cal., lectured in Cleveland, O., recently on "The Religion of Spiritualism."

Mrs. Belleville of Terrace Park, O., the mother of Mrs. Gegner, once assistant editor of the Better Way, has passed to the beyond.

The Campbell brothers have been holding typewriting seances at the residence of Capt. M. Jackson, 558 Milwaukee st., Milwaukee, Wis.

Dr. G. Gebauer is practicing as a specialist in Atlanta, Ga. Sundays he conducts Spiritual services, of which Mrs. Gebauer is the pastor.

Cadet hall, Lynn, Mass., has been having interesting services with Miss Lizzie Harlow, Mrs. Concanon, Dr. W. Kelty, and W. H. Thomas.

Mrs. S. C. Scovell has been doing some effective work in Peoria, Ills., of late, while lecturing at Spiritual Science hall, 205 Glendale avenue.

Santa Barbara, Cal., is much interested in the lectures and tests of Frank T. Ripley. He may be addressed at 517 Anna Capa street.

The Independent Spiritual church of Louisville, Ky., has had Mrs. Mary Garrett for a number of weeks, and the secretary reports gratifying success.

Mrs. Anna M. Ivey has returned to Chicago, and may be addressed at 218 E. 42d Place. She has been to California in company with Mrs. M. L. Gillette.

The Ethical society of Cincinnati is contemplating getting a larger hall, an indication of crowded houses. Mrs. Ricker is giving tests blindfolded at these meetings.

There are seventeen Spiritualistic publications in the French language, fifteen of which are in France, but nineteen in the Spanish, of which six are issued in old Spain.

Streator, Ills., has a farmer medium who gives his spare time to holding seances for phenomena, one of the last being held at Mr. Tucker's residence on North Wasson street.

The International Congress of Spiritualists meets at London, England, June 19th to 24th, 1898. For information address E. Dawson Rogers, 110 St. Martin's Lane, London, W. C.

Memorial services were held for the late Charles C. Briggs at the home of his youth, in the township of Pennfield, on Tuesday, Nov 23d, Mrs. Marion Carpenter of Detroit officiating.

Brighton, Mass., has a new organization called the Spiritual Progressive society, which is proving a success. Mrs. L. J. Ackenan, D. S. Clark and Mrs. J. Seymore take part in the exercises.

Mrs. Marian Carpenter of Detroit addressed an audience of about 400 people in the Opera hall, Bellevue, Mich., on the evening of Nov. 22, following with tests which were very fine, and closing with inspirational singing.

The Christian Spiritualist association of Cincinnati has engaged Mr. Kent to lecture for Sunday evenings, with tests and trumpet manifestations by Mrs. Dress, Miss Tieman and Mrs. Bronnert. The hall is over Vine and Allison street.

The Spiritual union of Chicago holds regular Sunday morning and evening services at Nathan's hall, 1565 Milwaukee ave. Mr. W. S. Bumstead of 166 Winnebago ave. is the conductor, and Mrs. E. J. Hanson of 76 Bingham st., is the lecturer and test medium.

Theo. F. Price has had a very successful series of meetings at Pittsburg, Pa., during November. He combines the qualities of a profound lecturer with those of a first class test medium. He goes to Milwaukee for December and to Columbus, O., for February and March.—W. R. C.

The Spiritualist Aid society of Skowhegan, Me., met at the home of Miss Olive Hayden and elected the following officers for the coming year: Olive Hayden, president; Mrs. Labon Lincoln, vice president; Mrs. Alice Grafam, secretary; Mrs. Dora Sanborn, treasurer; Mrs. Lizzie Heselton, Mrs. Heman Hunnewell, Mrs. Sarah Welch, executive committee.

Mrs. Lizzie R. Miller of Canton, O., trance speaker, has been creditably serving the society as lecturer for sometime. While Sister Miller has only for a few months past acted in

that capacity, she developed that phase of mediumship several years ago, and is an instrument of the spirit world that the Spiritualists of Canton feel proud of.—E. R. Kidd.

Mrs. Maggie Waite writes that Philadelphia has been very highly interested in Dr. Peebles' ministrations before the First society; that Mrs. Adah Sheehan Horman, assisted by Miss Maggie Gaule, have been doing likewise before the Second society; and that she (the correspondent) has been holding public test seances, assisted by Mr. Moore with slate writing; that there are still other societies and all doing well.

Translations—C. Helmreich of Chicago, Mrs. Chamberlain, Jortland, Ore.; A. E. Hayden, Colfax, Ind.; J. W. Knight, Grand Haven, Mich.; R. Rathbone, Bele Fourche, S. D.; Dr. E. Newberry, Brooklyn, N. Y.; C. Cressler, Sturgis, Mich.; Mrs. H. Camp, Akron, O.; A. C. Cotton, Harlem, Ills.; F. Bloom, Anderson, Ind.; Ed Klotz of Allegheny, Pa.; E. S. Drew, Nestor, Cal.; Mrs. Mary Hochstader, Chicago, Ills.

G. W. Kates and wife have had a successful month of labor in Titusville, Pa., during November. The local society is much encouraged by the large audiences that assembled to hear these workers. Mr. and Mrs. Kates also held two highly successful meetings in Spartansburg and Oil City, where the interest is very marked. In Spartansburg the Spiritualists have builded an excellent temple, and in Oil City a local society is being agitated. Address Mr. and Mrs. Kates at 234 Monroe ave., Rochester, N. Y., where they will labor until further notice.—Corr.

Mrs. Jennie Hagan Jackson, on Nov. 1, commenced a five months' engagement with the First Spiritual society at Fort Worth, Tex., delivering two lectures each Sabbath. She has been greeted with large and appreciative audiences. Her utterances have been learned and clothed in the purest diction and sweetest simplicity; she has always been a favorite with Fort Worth audiences, yet it is universally conceded that her work so far surpasses any she has ever done in our midst. She is nicely located in her own home with congenial surroundings. Her health and strength are rapidly recuperating under the genial influences of the southern climate.

THE R. I. STATE ASSOCIATION.

Articles of incorporation of the Rhode Island State Association of Spiritualists have been filed at the office of the secretary of state. According to these articles the corporation is organized for the purpose of co-operating with the National Association of Spiritualists in the effort to consolidate and organize societies into one central working business association, and the better equipment and protection of lecturers, mediums and other exponents of Spiritualism, and securing unity of effort throughout the state to the extent that one or more missionaries may be kept in the field to speak and work where Spiritualists are not financially strong enough to keep up the work unassisted. The incorporators are Mrs. May S. Pepper, Mrs. Sarah E. Humes, Benjamin F. Prouty, Mrs. Mary M. Thompson and John A. Barker.

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MRS. JENNIE MOORE.

Mrs. Moore is a materializing medium, residing at present at Duluth, Minn. Like others, she has had her fights with the courts to win her way beyond human reach and influence, and like all honest mediums, always rose above calumny and reproach. She is also a good test medium and speaker, and has been ordained by the N. S. A. She wears a five-pointed badge with a solitaire diamond, the token of regard from those who admire and love her.

OBITUARY.

Ellen E. Belleville, wife of James B. Belleville, passed to spirit life at her home at Terrace Park, O., Nov. 26th, aged 74 years. Mrs. Belleville was born in Wales and emigrated in early childhood to this country and resided most of her life in Cincinnati and vicinity.

She was a Spiritualist from the dawn of its advent and did much efficient work for it, being a medium of rare qualities. For nineteen years she was the wife of James Belleville, a deep thinker, whose literary contributions have heretofore appeared in these columns.

The remains were cremated at the Cincinnati crematorium on Nov. 29, Willard J. Hull officiating at her funeral.

OUR CENSUS.

This week's report of names has been better. Some of our readers are soliciting a job to undertake a house-to-house canvass. We do not need this. If every one who has an hour to spare would simply write on a postal card or letter sheet the names of the Spiritualists he or she knows and send it to us, we will do the rest. A few duplicates will not incommode us, so send us the names of persons you know to be Spiritualists and accept our thanks for it.

AN INDORSEMENT THAT TELLS.

A correspondent of Washington, D. C., writes: "Your editorial was indorsed by many Spiritualists, who regret the notice that is being given to the Antis. The fact that clergymen who preach sermons on Spiritualism and denounce it have either lost their positions or are all plunged into more or less trouble should testify of the sentiment smouldering like a hidden volcano in every church in the land."

A very potent and marvellous uplifting to the diviner world is the invariable experience after one most beloved has gone on into the invisible realm. The readjustment of relations begins to take place. It is life that separates; it is death that unites. While the spirit is inhabiting the physical body it is screened, imprisoned as it were; and the assertion of a German philosopher that no man ever saw or ever was seen by his fellowman is literally true.—From "After Her Death," by Lillian Whiting.

THE WORLD BEAUTIFUL.

By Lillian Whiting.

The spirit world is the normal, primitive, eternal world, pre-existent to and surviving everything else. The physical world is only secondary. It might cease to exist without changing the essentiality of the spiritual world. . . . Man has two natures; by his body he participates in the nature of the animals; by his soul he participates in the nature of spirits.

"Death is the destruction of the material body, but the spirit preserves its other envelope, the ethereal body, invisible to us in its normal state, but which can occasionally be rendered visible, and even tangible, as in the case with apparitions.

"A spirit, therefore, is not an abstract, undefined being only to be conceived by thought; but is real, and, under certain conditions, appreciable to the sight, hearing and touch.—Allen Kardec.

Science, which has measured space in the heavens, which has weighed the stars, which has found the way to speak over a distance of 1,000 miles, which has invented the means for extracting the iron scattered through tons of rock, buried deep in the everlasting hills, and has discovered the Roentgen ray, that shines through solid substance, science has now, with the sublimest assertion of all, pushed its knowledge out beyond the limits of the physical life, and discovers the nature and processes of the change called, death and the conditions beyond on which the soul enters.

Death is the process of liberating the psychical (which is the real) body from the physical. Already the higher researchers in physiology have found nerve fibres branching out that have no discernible use. They are sporadic, and not merged in those nerves that center in ganglia and carry the sensations to or from the brain. The psychical investigation may form an hypothesis for these—one that shall see in them the connecting link between the physical and the ethereal bodies. It is already proven that the ethereal body is affected by the food and habits of the physical, and it has long been realized through vague and unformulated experiences that sensations affect both bodies. This new discovery may offer the physical basis of the spiritual body, and thus of immortality.

Dr. Elmer Gates has discovered that after exhausting the atmosphere in a tube of his invention (of a stronger power than the Crookes tube) that after all the air is exhausted, something yet remains. And what is it? The finer ether. And what is the purpose of this finer ether? It is the atmosphere of the ethereal body. The spiritual world is where? In the atmosphere—in this inner ether which fills all space. Now if there is another world corresponding to our own all about us, and within this inner ether, what a tremendous fact this is! What an important truth confronts us if ever at hand is this extension of a finer counterpart of all this realm. And if this, too, is not the shadow, but the substance; not the dream, but the reality. "For the things that are seen are temporal, but those that are not seen are eternal." All results of research in art or science pale before the importance of clearly discerning the truth regarding this corresponding sphere which is the realm of causes, while this one is the realm of effects.

The animal, the vegetable and the mineral kingdoms have their ethereal correspondences. Interpenetrated with this universe—as the psychical body is interpenetrated with the physical body—is the ethereal universe, and

when liberated from the physical body and the physical world man enters on what seems to him a counterpart—only far more beautiful—of the world and the life he has left. There is no violent and extraordinary change; indeed, the first feeling is of wonder that the change is so little; the aspect of the "undiscovered country" so natural.

"Now there is a perfect form," writes an authority from the other side of life, "composed of magnetism and electricity, and the magnetic form and the electric form bear the soul within them. The soul is the guiding principle of the spiritual body, and it clothes itself with magnetism and electricity. Now when the soul leaves the material body it takes the magnetic and electric body with it, for these are inseparable. Magnetism is invisible except under certain conditions, and electricity is also an invisible substance, except under certain conditions, and if man did not have a magnetic and an electric body there would be no heat within him, for it is the uniting of magnetism and electricity that causes all light and heat. When the magnetism and electricity are withdrawn the physical body decays, for its animating principle, all that could think, see and hear, has left it. All that thinks, hears, sees or feels the spiritual body retains, for these are of the soul and not of the material body. The soul is the animating principle of this electric and magnetic body, and it can move with the swiftness of electricity, or gently float, or remain quiescent."

It is more than suspected by scientists that the ether is electric in its properties. The magnetic waves of the atmosphere have long been known to science, and there is undoubtedly in the atmosphere itself all the combined qualities of the two worlds, interpenetrated.

The first state after death is no more a final one than is this present one. It is a condition of growth, of progress, of hope and of faith. Truth and love are its forces, and there is no reason why these forces should not be the factors of life here as well. The acceptance of the great fundamental truth that life is one and indivisible is the basis of hope and of happiness and offers the true incentive to progress. The acceptance of the true philosophy of the succeeding states and conditions of life alleviates, and will, in the end, conquer the pain and sorrow now caused by death. This one reason alone, aside from its potent aid to progress, would be sufficient to commend it to the minds of all. The poet's insight proclaims the truth in the lines:

"The spirit world around this world
of sense
Floats like an atmosphere."

LILLIAN WHITING.

The Brunswick, Boston.

CAPITAL PUNISHMENT MINUS DEATH.

Messrs. Editors—Your opposition to capital punishment is right and just; but its abolishment in some states would invite murders not otherwise intended. It is the fear of death that prevents many from committing the deed, and if the law could be modified to the extent of doing away with expert testimony and circumstantial evidence, and the juries instructed to exercise mercy and be empowered to give sentence, few would be hanged, though still holding the threatening sword over the heads of would-be murderers. But as the law stands every suspect is tried for murder, and many are moved by the spirit of revenge rather than justice to hang somebody. COMPROMISE.

VOX POPULI, VOX DEI.

That horrible desire with which this generation, or a greater portion of it, is troubled—namely, to see somebody hanged—is appalling to sensitive natures.

It is not confined to the people alone, but to the judiciary as well. The listless ear that is lent to appeals for a stay of execution proves the blood-thirstiness of the age. The benefit of a doubt is sooner given to a thief than a murderer. Many hope to share with the former—an appetite as morbid as that of seeing or reading the account of a hanging.

That many have been innocently executed on circumstantial evidence is without doubt; and that others are endangered by "expert" testimony is seen every day.

That Jackson was the cause of Pearl Bryan's death everybody believed, but he was not proven guilty. As well as a guilty man can be hanged on circumstantial evidence an innocent man can be, and thus the damnation of such a law. The popular opinion is generally the correct one, it being the voice of God or Nature speaking through humanity. Intuition never fails to whisper the truth into the souls of men. They believed that Jackson was guilty, but that Walling was not. The latter was the unfortunate victim of a Pythian friendship, trusting to the other's confession for relief or release. It did not come, however, though it is also believed that Jackson would have confessed on the gallows if he could have raised the courage or the strength to speak. Psychometry proves that he was willing, but got into a daze when called by the officers, and therefore could not. He hoped to the last to be saved on account of lack of proof, but he waited too long. Thus an innocent man was hanged, and every one whose influence led to it, whether by desire or material aid, will be held responsible for the wrong in the measure that he or she wished it. Of course, psychometry is not an accepted science in court matters, and thus not believed. But neither was Galileo's theory of astronomy. It proved true nevertheless. So will psychometry some day, and others will read the records as herein depicted, and also see that the truth has been told concerning this case.

This is not the only case of recent occurrence wherein psychometry has proven the courts in error. There are others in which the people feel the truth intuitively, but can not operate against the bloodthirstiness of the age, and thus must suffer according to their degree of sensitiveness in knowing truth from error through Nature's voice—intuition. But good must prevail some time, and it is hoped that the day is not far distant when "circumstantial evidence" and "expert testimony" will be relegated to a place among the relics of barbarism and the inquisition.

A NEW ACQUISITION.

Mrs. C. E. Carl, a lady of rare ability and a close student, who has lately come into Spiritualism from the agnostic ranks, is now in Cincinnati, O., delivering a course of lectures before the Ohio Liberal league. Mrs. Carl's home is in Philadelphia. She is well known in the Liberal field as an able and forcible speaker and having drank of the deeper and sweeter waters of a living inspiration, now essays to enter upon the larger and higher labor of the Spiritual rostrum.

Friends of our cause everywhere may well feel congratulated and societies can now consider the claims of one more aspirant to their rostrums. Mrs. Carl may be addressed for the present at 661 Linn street, Cincinnati, O.

INSPIRATION.

Shall I sing you a song with a silver strain,
That you may sing it to the world again;
A song that never, by word or pen,
Has been given on earth to the sons of men?
I would sing of times that yet shall be;
When the earth folds up there is no more sea;
When the angels, who, in the morning,
sung
Again I shall repent in silver tongue;
The song they sung with the morning stars,
When Hope came down through the golden bars.

I would sing of the land beyond the grave,
Where the Jasper sea its bright shores lave;
Where music fills and throbs in air;
Where men are grand and women fair;
Where flowers once their fragrance given
Bloom on and on in courts of Heaven;
Where never a sigh or tear is stirred,
Where ever we hear the sweetest word;
Oh! this is the land of which you dream
Comes down to earth on golden beam.

"Eye hath not seen, ear hath not heard;"
Naught does earth know of the magic chord
That struck by the harps near the crystal sea,
Float on and on in joyous glee,
And lifts the soul away from the years
That come to them with mourns and tears;
When the earth was sad and the skies were low
And hopes had lost their golden glow;
But never again would sad tears burn,
No never again would the shades return.

Oh, mortals, who dwell in earth-bound spheres,
Why catch ye not the song of years;
The song of the Lamb, the song of the free,
That you shall sing in the yet to be?
Drop down from your hands the baubles of earth,
Open your hearts to the spirit birth;
Look to your brother, help his cause;
Look for jewels, seek no flaws,
And then the song I sing to you
Some day you will know is grand and true.

Moline, Ills.

ABBIE W. GOULD.

WHO ARE SPIRITUALISTS?

A new investigator asks this question. We are pleased to state that the following are a few of the most prominent ones still living who have testified to Spiritualism as a truth:

Sir William Crookes, A. R. Wallace, F. R. S.; Camille Flammarion and Prof. Schiaparelli, astronomers; Baron C. Du Prel of Munich, Rev. J. M. Savage, B. F. Underwood, Prof. Oliver Lodge, Florence Marryatt (daughter of the novelist), Miss Abby Judson (daughter of the Burmese missionary), Dr. J. M. Peebles, Judge A. H. Daily of Brooklyn, Lillian Whiting, A. Aksakow, Russian imperial councillor; Queen Victoria, Prof. W. F. Barrett of the Royal College of Science, Dublin; M. Sardou, Prof. James of Harvard, B. O. Flower (founder of the Arena); Mr. Bakfou, M. P.; Prof. Elliott Coues of Smithsonian institute, Parker Pillsbury, Dr. J. R. Buchanan, Prof. Fechner of the Leipzig university, Lord Dunraven of yacht fame, Dr. Baraduc (Count D'Aiglun), Wm. Stead, editor Review of Reviews; C. Varley and Wm. Edison, electricians, and Gerald Massey, author.

Among a few of those passed over of whom testimony exists are Abraham Lincoln, Victor Hugo, Lord Brougham, Astronomer Challis, Wm. Thackeray, Wm. Denton, Robert Hare, Ole Bull, Prof. Zollner, Dr. Luys of Paris, Dr. Kane, Arctic explorer; Countess Cathness of Paris, and Judge J. W. Edmunds of the New York supreme court.

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Spiritism

"LIGHT IN DARKNESS."

A Tragedy of an Artist's Life.

BY HENRY SIENKIEWICZ.

The Author of "Quo Vadis."

There come some days in the autumn, especially in November, days so wet, cold and overcast that life even to the robust is dreary. Since Kamionka fell ill and had stopped working on his statue of "Mercy" the bad weather annoyed him more than his illness. Every morning, dragging himself from his bed, he rubbed off the moisture on his studio window and looked up, hoping to see even a small bit of blue sky, but every morning he was disappointed.

Heavy, leaden mist hung over the earth; there was no rain, yet even the cobblestones looked like wet sponges. Everything was damp and clammy, soaked through with moisture, and the water slowly dripping from the eaves sounded with a monotony of despair, as if measuring the weary, slowly dragging hours of gloom * * *

On such days the studio became as dismal as a sepulchre. Marble and plaster require bright weather, but in this leaden light they appeared sombre; images of dark terra cotta, having lost distinctness of outline, seem to change into grewsome and hideous shapes.

Dust and disorder added to the general melancholy; the floor was covered with a thick layer of dirt, caused by the mixture of crushed terra cotta with mud from the streets. The walls were dark, ornamented here and there with plaster models of hands and feet. Not far from the window hung a mirror, and over it was the skeleton head of a horse and a bunch of makarl everlasting flowers, totally blackened by dust.

In a corner stood a bed with an old cover, and by its side a bureau with an iron candlestick on it. For the sake of economy Kamionka slept in his studio; generally the bed was concealed by screens, but now they were removed to allow the sick man to look out of the window.

Still good weather did not come. After several days of gloom the clouds lowered and a heavy, dark mist settled over the land. Kamionka, who was lying on his bed with his clothes on, feeling worse, got up and removed his clothes and went to bed. Properly speaking, he was not suffering so much from any particular disease as he was depressed, discouraged, exhausted and desponding. He had no desire to die, yet he felt he had hardly strength enough to live.

The long hours of the murky day seemed still longer because he was alone. His wife had died twenty years ago; his relatives dwelt in other parts of the country, and he kept aloof from his colleagues; his acquaintances gradually ceased all intercourse with him on account of his ever-increasing irritability of temper. In the beginning his disposition amused people, but later he became more and more morose, so that even the slightest pleasantry provoked lasting umbrage, and his nearest friends were compelled to break all relations with him.

About this time he became devout

in his religious observances, but his intimates questioned his sincerity, and evil-disposed persons said that he spent his time in churches so as to influence the priests to give him orders for sculpturing. That was not true. It may have been that his devotion did not arise from a deep and settled conviction, but it was not self-seeking.

If there was any ground for these suspicions against him, it was strengthened by the fact that Kamionka became a miser. For the sake of economy he lived for several years in his studio, denying himself proper nourishment. His face became trans-

that after her death he began to sculpture figures for her monument. It is useless to tell the living that the dead care little where they die. Kamionka desired that the last resting place of his Sophia should be very beautiful, and his work on her monument was a labor of love. This was the reason that he did not become insane in the first six months of his deep anguish, and he gradually learned to live with his despair. The man's life was warped and unhappy, but the art served the artist. From that time on Kamionka existed only for his art.

When Kamionka became sick no one called upon him except his servant, who came to make tea for him. At every call she entreated him to get a doctor, but he, fearing the expense, refused to do so.

At 3 o'clock in the afternoon it was so dark that Kamionka was compelled to light a candle, which he did with great difficulty, owing to his weakness.



DYING MAN SEES HIS SPIRIT WIFE.

parent and yellow, as if made of wax; he concealed himself from others, so that he might not be called upon to perform any small service.

About a year after the death of his wife he once saw in the shop of an antiquarian an old engraving representing Armida, and in the face of Armida he traced a likeness to that of his wife. He bought the engraving, and afterward he became an enthusiastic collector of engravings representing not only Armida, but other subjects also.

Those who have lost their dear ones must interest themselves in something, otherwise they could not exist. Concerning Kamionka, no one could guess that this strange, selfish man had loved his wife more than his own life; perhaps if she had not died the current of his life would have flowed peacefully, broadly and humanly; as it was, this love survived his happier days, his youth and even his art.

Had he not been an artist he could not have survived his loss so long, but his calling served him in this wise,

As he reached for the matches he observed the emaciated condition of his arms, and their appearance wounded his artistic sense.

The flickering of the candlelight filled his studio with weird shapes and shadows. The light of the candle fell directly on Kamionka's forehead, from which it was reflected as if from a polished yellow surface. The rest of the room was in a dark shadow, which every moment deepened. When it became totally dark outside the statuary in the studio assumed an animation of outline, as if standing out in relief from the blackness, and in the rising and falling beams of the candle the statues seemed to be rising on tiptoe, as if to peer in the emaciated face of the sculptor to find out if their creator were yet alive. Indeed, his face bore the fixedness of death, though occasionally the thin blue lips of the sick man moved slightly as if praying, or perhaps cursing his loneliness, and the exasperating regularity of the dripping eaves, which seemed to slowly measure off the dreary hours of his illness.

That evening his servant appeared slightly tipsy, which made her more loquacious than usual. She said to him: "I have so much work to do that I can only come twice a day to attend you, had you not better call in a good Sister of Mercy? It will cost you nothing and she will nurse you better than I can."

Although Kamionka was inwardly pleased with this suggestion, so contradictory was his disposition that he rejected it.

After the departure of the servants he began to think of it. "Sister of Mercy. Ay! she does not cost anything, and, besides, what a help and comfort!" Like all sick people, Kamionka conjured up a multitude of imaginary ills, and combatted a thousand of petty miseries, all of which added to his annoyance and impatience. For hours he would lie with his head in a most uncomfortable position before he would make any attempt to change his pillow. Often when he was cold at night he longed for a cup of tea, but if it was difficult for him to light a candle, how much more so would it be for him to boil water. A Sister of Mercy would do all this for him with her usual kind thoughtfulness; such help would rob his sickness of half its terrors; he at last arrived at the conclusion that illness under such conditions would be desirable and fortunate, and he wondered in his heart if this poor happiness were accessible to him.

It seemed to him that if a good Sister would only bring to his studio her peaceful serenity and quiet cheer, then, perhaps, the weather might clear up and the eternal drip-dripping of the eaves would cease to persecute him. He regretted at last that he had not accepted the advice of the servant. The long and dreary night was approaching. She would not appear until the following morning. He felt that this night would be worse than others.

Then he thought what a great sufferer he was, and compared his present with the happy years of long ago, which stood out vividly in his mind. As previously he had connected the good Sister in his weakened mind with fair, bright weather, the memory of those bygone happy days conjured up scenes of sunshine, light and joy.

He began to meditate upon his dead wife, and talked to her as if she were present, as he always used to do when he felt badly. In the end he got tired, felt weaker, and dozed off.

The candle standing on the bureau burned low in the socket, its flame became blue, then flickered strongly, and at last went out. The studio was filled with darkness.

Meanwhile the eaves kept dripping; drop by drop the water fell with dismal regularity as if distilling all the sin, sorrow and sadness that pervades nature.

Kamionka had a long and refreshing sleep; he awoke suddenly with a feeling that something extraordinary had happened in the studio. The morning had dawned brightly. The marble and plaster looked white. The wide Venetian window opposite his bed transmitted the glorious light.

Bathed in this brightness Kamionka saw a figure sitting by his bedside.

He opened wide his eyes and gazed intently; it was a Sister of Mercy. Sitting there motionless, her face turned slightly toward the window, her head bent, her hands were folded in her lap and she seemed to pray. The patient could not discern her face, but instead he saw clearly her white hood and the dark outline of the delicate arms.

His heart commenced to beat quickly and rapidly, as through his brain ran these questions:

"When did the servant bring this

Sister, and how did she enter?"

Again he thought that it was an optical illusion, owing to his weakness, and he shut his eyes.

A moment later he opened them again.

A Sister was sitting in the same place, motionless as before, as if absorbed in prayer.

A strange feeling, composed of fear and great joy, arose in him. Some unknown force attracted his gaze to this figure. It seemed to him as if he had seen it somewhere before, but where and when he could not recall. Then arose in him an irresistible desire to behold the face, but the white hood concealed it. Kamionka, without knowing why, did not dare to speak, to move, or breathe. The feeling of fear and joy grew stronger in him, and he mentally queried, "What is it?"

Meanwhile the dawn had merged into a radiant morning. How beautiful all nature must look outside! Suddenly the studio was filled with a glorious supernatural light. The waves of golden brightness as of some mighty tide inundated the room so powerfully that the marble statuary was drowned and melted in its glow, and the walls receded and disappeared and Kamionka found himself in a luminous, limitless space.

Then he saw the white hood of the nun lose its shape, vibrate on its edges, fade and float away as a bright mist submerged with sunlight.

The Sister slowly turned her face toward him and suddenly this lonely, despairing sufferer saw in a brilliant aureole the well known and beloved face of his wife.

He sprang from his bed, and a cry escaped him in which were embodied all those years of sorrow, suffering and despair.

"Sophia! Sophia!" He pressed her closely to his breast and she put her arms around his neck.

The light became more glorious still.

"You have not forgotten me," she said at last. "Having gained by my prayers an easy death for you, I have come."

Kamionka held her tightly in his embrace, as if fearing this blessed vision, together with this wondrous light, would escape him.

"I am ready to die," he answers, "if you will remain with me."

She smiled with an angelic smile; removing one hand from his neck and pointing downward, she said:

"You have died already; look yonder!"

Kamionka followed the direction of her finger. There, under his feet, through the window in the roof, he saw the inside of his gloomy, lonesome studio, and on his bed lay his own body, with mouth wide open and staring eyes.

He looked on this emaciated body as something foreign to him, and shortly all this receded from his view. The brightness surrounding them, as if impelled by a wind from an unseen world, lifted them together into infinitude.

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EVERLASTING GOSPEL — Compilation of Spiritual Lectures. A valuable book. 488 pages. Price, \$1.00.

HYPNOTISM AND INSANITY.

At a recent meeting of the "Section of Neurology and Psychiatry" of the New York Academy of Medicine two papers were read that are of general interest and provoked considerable discussion. The first was by Dr. William P. Wilkin, and was entitled "A Consideration of the Place and Value of Hypnotism in the Treatment of Disease." The second, by Dr. Carlos F. Macdonald, professor of mental diseases and medical jurisprudence at the Bellevue Hospital Medical college, dealt with "The Legal Test of Insanity in Its Relation to Responsibility in Paranoia."

Dr. Wilkin briefly reviewed the various explanations of the hypnotic power which were formerly given and that set forth recently by Professor Myers, which proposes a subliminal and a superliminal consciousness, the former of which, when aroused, produces unusual phenomena.

Dr. Wilkin has come to the conclusion, however, that whatever theory we may adopt as to the cause of hypnosis, it is a normal phenomenon.

"If we have no assured explanation of it," he said, "neither have we of many other natural conditions. Hypnosis is purely a psychological condition, and pertains to the normal mind. I believe that all normal individuals that are willing to be hypnotized can be. Those who are mentally defective and diseased are not susceptible to it. The dangers of hypnotism, when employed as a therapeutical agent, have, I believe, no existence in fact. The subject's sense of right and wrong is not weakened in the hypnotic condition. Indeed, he will in all probability exhibit a keener and more subtle perception of moral differences than he does in his ordinary state. Hypnosis brings up into stronger relief whatever characteristics pertain to the individual. To say that the will of the subject is wholly dominated by that of the operator is, in my belief, entirely erroneous and unjust. In my practice I have noticed, in fact, a moral toning up on the part of the patient in the hypnotic state, and afterward, as a result of it.

"In what conditions shall we employ hypnotism? In what will it prove useful? Its employment in the treatment of morbid states of the nervous system will usually result in benefit to the subject, often greater than that from any other remedy."

The doctor cited from histories of cases several in which the curative effects of psychiatry or suggestion had been very marked. In cases of irrational fear or phobia, of delusion, of insomnia, and even dipsomania, the victim might find in this treatment a sure salvation.

Dr. Carlos F. Macdonald then read his paper on legal aspects of paranoia. He began by saying that the law very properly recognized irresponsibility in consequence of mental disease or defect as a legitimate defense, but that abuse of this principle had arisen. The law, in endeavoring to establish a legal test of insanity, had attempted to draw a hard and fast line of demarcation between sanity and mental unsoundness. The court of appeals had held in the Flanagan case that the test of responsibility is the capacity of the defendant to distinguish between right and wrong. Prior to that decision certain judges had in their rulings recognized the fact that moral liberty to commit an act is not necessarily the accompaniment of a correct appreciation of its nature and consequence; in other words, that something more than a mere knowledge of right and wrong was requisite to constitute responsibility. The accused, besides that, must possess the power

to choose the right and avoid the wrong.

"We of the medical profession," said Dr. Macdonald, "hold that the whole question of responsibility should rest upon the existence or non-existence of disease. The serious defect in the legal test of insanity is that it undertakes to define the degree of mental unsoundness which shall absolve its victim from responsibility, an undertaking which every practical alienist knows is impossible; that is, it has undertaken to decide what the law of nature shall be, rather than what it is."

The doctor dwelt upon the injustice of this position in its relation to the "dangerous insane," particularly paranoiacs, who are frequently actuated by powerful motive, but motive based upon false and absurd premises, the offspring of a disordered intellect. The paranoiac, he contended, should not be regarded as either morally or legally responsible for his acts.

Dr. Hirsch, in commenting upon Dr. Macdonald's paper, alluded to the case of Guiteau, the murderer of Garfield. "It should have been easy," he said, "to prove to anybody that we had to deal there with a case of paranoia." He cited a case of paranoia in his own experience, that of a man who wrote letters to crowned heads, and who afterward sold a rented piano and ran away. In Dr. Hirsch's opinion, this man was not responsible for his crime.

Dr. Percy Bryant compared Guiteau with Ravallac, and said that the question of the responsibility of both had been treated in much the same way, though their deeds were separated by the lapse of more than 300 years. This fact measured the little advance we had made in dealing with cases of this kind.

DISTANT HEALING.

To the efficacy of the prayers of schoolchildren of New York city, in the opinion of the family and many of the friends, is due the remarkable change for the better in the condition of Mrs. Adrian Iselin. The lady's death was hourly expected, when Father Kellner asked the children of St. Gabriel's Sunday school to pray for her recovery. He assisted and then hurried to Mrs. Iselin's bedside. He found that within the last half hour she had suddenly rallied, and when he told of the children's prayer the family at once ascribed the remarkable improvement to the pious appeals of the little ones. They considered it a miracle. Mrs. Iselin has grown stronger steadily and will soon leave for the south.

The combined effort of any pure-minded congregation could produce the same effect, but it would be magnetic healing at a distance, pure and simple—the prayer inducing the earnestness of purpose and concentration needed for success.

THAT ALBUM.

Remember,
We are printing
but a limited number
Of this work of art,
It being too costly
To invest deeply.
Therefore, order now. Price, One Dollar. Postage, 25c.

THE SUICIDE AFTER DEATH.

A member of the Psychical Research society has sent me the result of his investigations, in the course of which he received communications purporting to come from three persons who have laid violent hands upon themselves. He writes:

I have, in the course of my researches extending over a number of years, received three such distinct after-death communications. They were received in the ordinary course of investigation, carried on with no predisposition of mind or judgment, and in each case several years after the death of the persons from whom they were asserted to emanate. With the first of these three persons I had had little or no intercourse in life; the second I had known well and personally; the third had been an entire stranger to me; I had never before heard his name in my life.

Two imparted to me information respecting their past earthlife, which subsequent inquiry has shown to be correct, but of which I could not possibly have had any knowledge at the time. All the three, although communicating at intervals of several years, agreed in their statements respecting their condition and surroundings in the new life after physical death.

The following brief summary represents the substance of the information conveyed by these supernormal means:

All the three suicides expressed the most sincere and bitter regret at the rash act by which they had prematurely terminated their earth-life. They declared that by their prematurely separating their untrained and undisciplined souls from their bodily tenements, they had introduced them into conditions of life to which they lacked the power of adapting themselves.

They emphatically asserted that physical death had wrought no kind of change or transformation in their respective characters and individualities, and that it had in no wise impaired or diminished any one of their powers or faculties of mind or of soul.

All the three declared that they were in darkness and isolation, able only to hold converse with those laboring under similar difficulties and moving in the same sphere. They were painfully earnest in their requests that the substance of their statements might be made more widely known, more especially brought to the knowledge of persons laboring under the fatal delusion that physical death constituted the end of being, and all the three begged that earnest and frequent prayers might be offered on their behalf, and that their friends might at once be put in possession of the disclosures thus made respecting these and other private matters.

Comment is offered on the very remarkable statements, but it is felt that they are worthy of the thoughtful attention of all unprejudiced minds, and more especially of those who are already convinced on other grounds, that the veil which hides from us the unseen world is occasionally lifted.—W. T. Stead in "Borderland."

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THE NUMBER OF SPIRITUALISTS IN THIS COUNTRY.

HOW TO FIND OUT.

This could be readily accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this use a letter sheet and inclose it in an envelope with a two-cent stamp on it.

This is but a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address Census Editor, Light of Truth, Columbus, O.

WATCHMAN, WHAT OF THE NIGHT?

The upward trend of thought is no where more manifest than in those convocations of enlightened Christians where strictly theological dogmas are brought into question. It is as impossible nowadays to fit an intelligent clergyman into the old groove of religious teaching as it is to put a chick back into the shell it has burst. The ministry, with scarcely an exception, is breaking away from the moorings which held their former teachers and schools to the errors of theological thought. Nothing speaks more forcibly to the analytical minds of our time than this decadence and nothing more plainly reveals the silent potencies of the Spiritualistic hypothesis. For be it remembered that no stand now occupied by the clergy with regard to the broadening and deepening of religious thought, is a discovery that they have made. They are simply entrenching themselves in places prepared for them by the spirit mediums and teachers of Spiritualism during the last half century. Fifty years ago the voices and pens of the spiritually illuminated were giving to the world all and more than the glimmerings of light, however radiant they may be, now being offered by the heroic men and women in the churches who are striving to lift their theology into a clearer atmosphere.

Here is the Rev. George A. Gordon, pastor of the new Old South church in Boston, one of the most historic and wealthy of all the orthodox churches in the country, who spoke at the fiftieth anniversary of the founding of Plymouth church, in Brooklyn, last month, on "The Theology for Today." It is doubtful if so broad and significant a statement has ever been made

in any confessedly orthodox pulpit. Dr. Gordon said:

"The affirmation that God has a Christian purpose toward our entire humanity involves an extension of the field of redemption so enormous as to make obsolete at a single stroke the whole theological map of the traditional view. And what seems worse to many, while all clear-seeing men are aware that this does not necessarily imply universal salvation, it is true that it looks that way. If God shall succeed, universal salvation will be the final result. And this sounds so perilous to good morals and seems to cut the nerve of all strenuous endeavor! Oh, my brothers, when will Christian thinkers fear Atheism more than Universalism? When will they see that the deepest immorality lies in distrust of the righteous will of God; when will they awaken to the fact that only those who believe in a God for humanity and eternally for humanity can resist unto blood? Any scheme that puts God with an inclusive and everlasting purpose of redemption behind mankind looks like Universalism; but let us remember that any other scheme is in our time a royal road to Atheism. When we assert, as we do, so easily the brotherhood of man, let us be sure that the universe, according to our view, is not against it; let us be sure that there is in God a universal fatherhood on which to found it. To this issue all that I have said tonight must come."

To be sure this is not all that might be said regarding the brotherhood of man. It is a bold bid for Universalism, but Universalism is better than Evangelicism. It is better to believe in Christ's divinity than in God's hatred. Neither is it requisite that we should dispute the extremes here drawn which put Atheism at the nether end. It is enough for us to know that utterances of this character and coming from such a quarter are tendencies, and they are tending toward Spiritualism. They are the feelers of unrest in the body of the church. They are on the way to us, to our position. The clarion tongues which years ago sounded the knell of ecclesiasticism in this country are being listened to, are being heeded.

Spiritualism is perfectly safe. There are no enemies against it half so subtle as those that are with it. Our enemies are in our own fold, not outside, and in the proportion that Spiritualists outgrow or throw off some of the leeches now sucking the vital forces of their Spiritualism, the churches will adopt Spiritualism, preach Spiritualism and forever repudiate the malignity of a God and a religion which consign the major portion of mankind to everlasting torment.

The great light and hope of the world are in the vista toward which the philosophy of Spiritualism is pointing. The great and powerful religious bodies of the country are gradually rising to a point where they can see the munificent hand pointing the way.

Paul said to the Corinthians, "If Christ be not risen, then is our preaching in vain, and your faith is also vain." In like manner of reasoning, we say that if a rational future life founded upon human experience and natural law is not within the purview of man's consciousness and susceptible of demonstration, then all the forensic abilities and all the argumentative forces of earth's sages and philosophers bearing upon immortality as an hypothesis are of no more value to the analytical minds of our day than the mildewed sermons and prayers that jostle the cobwebs of cathedral arches and storied columns.

WHAT TO DO.

Have any of our readers thought about what good thing they can do to aid the cause of Spiritualism? Have any of them considered what it costs in various ways to produce the Light of Truth from week to week? If so, there is an ever present answer to their query: "What can I do to aid Spiritualism." Of course there are other and urgent ways to aid this cause, but none that can bring about so prolific a return for the small outlay. The Light of Truth is abreast of the waves and is acknowledged everywhere to be second to none in the advocacy of the current Spiritualist movement. The propaganda essentially belongs to the press. Without it the dissemination of this blessed gospel could not be brought about, and all truly interested people must see this point, and seeing it, turn their attention and means to its support.

There are myriads of Spiritualists in the country who have never yet seen or heard of our papers. It is these we desire to reach, and the readers of this paper can assist materially in this by mailing their papers to friends whom they know to be non-subscribers, and adding a word in its behalf by letter. Write and tell your friend what the Light of Truth is and how he can obtain it. Let your own light shine in this way. What better, more appropriate Christmas gift than a year's subscription to the Light of Truth? Not many of our readers but who know of some poor soul to whom such a gift would come like manna from heaven.

A MUDDLED PHILOSOPHER.

After accounting for seven-eighths of the psychical phenomena of the day on the ground of willful conjuring on the part of mediums, and the other eighth on the ground of fraud or hallucination, Mr. Henry Ridgely Evans, author, student of occultism, ghost hunter and prestidigitator, who has just published a book called "Hours With the Ghosts," says:

"For some years I was a materialist, but now I believe that the human personality is a spiritual entity which can preserve itself beyond the grave. Experiments with telepathy and such forces seem to contradict the materialistic theories in regard to the universe. A group of students has lately left the purely materialistic school and has broken ground in the regions of the supernatural, as it is called. I hold that the psychical supersedes the physical basis of life, is always found on analysis to consist of certain chemical properties, plus 'X.' Now this 'X' is what I call the psychical. It is impossible to say that it is not so, since, when analyzed, protoplasm is always deprived of that which gave it life."

Some weeks ago the president of Mexico was assaulted on the streets by an irresponsible pervert, who was afterwards killed by the police while he was in prison—the instigator of the affair being the chief of police, who killed himself when the plot was brought to light. The courts have now tried 10 of the men concerned in the murder and sentenced them to death. Thus will be brought about, if the sentence is carried out, the death of 12 persons growing out of an assault which harmed nobody.

If President Diaz does not interfere to stop these legal murders his name will go down with the long list of tyrants, whose only excuse for encumbering the earth is his ability to show humanity how inhuman it can be.

All of our philosophical, esoteric or metaphysical ideas spring from the foundation of sensuous phenomena.

A SPECIMEN OF ETHICAL CULTURE.

M. M. Mangassarian, who enjoys the distinction of lecturer of the society for ethical culture of Chicago, spoke in Carnegie Music hall, New York, last Sunday, on Theosophy, Spiritualism and Christian Science. Coming to Spiritualism he said that there were 8,000,000 followers of that creed in this country and Europe, and this showed that there was something unhealthy about our intellectual system. "It is a bad symptom," he continued, "when we see so many people striving for a short cut to unattainable power. They speak of messages from the great departed. What are these messages? Are great men resurrected merely to gossip? Spiritualism has so far failed to bring a single message that has influenced the world in the slightest degree. Moreover, I do not believe in a theory that must be worked out in darkness, behind closed doors and barred windows."

A sweet-scented teacher of ethical culture is Mr. M. M. Mangassarian of Chicago.

TO THE POINT.

In a recent letter to President J. L. Buchanan of the Arkansas state university, Governor Jones of that state made the following remarks on football:

"I think the game of football as now played is a brutal sport, fraught with much danger to those playing it, and altogether out of harmony with a proper educational system. In fact it has been so notoriously so that bills have been introduced in the legislatures of several states, and passed by at least one of them, to make it unlawful. In my opinion, the higher civilization which we profess is entirely inconsistent with the toleration of such a game, and, therefore, it being expedient to call a meeting of the board of trustees, I deem it my duty to call your attention to this matter, and respectfully suggest that you put a stop altogether to the playing of this game by the students of the state university."

In the course of an interesting letter to the Chicago Inter Ocean on matters and things in Boston, by Lillian Whiting, that writer of terse and beautiful thoughts reviewed some of the utterances made by Dr. Gordon on the occasion of the fiftieth anniversary of Plymouth church. Among other things she writes: "Death is the process of liberating the psychical (which is the real) body from the physical. Already the higher researchers in physiology have found nerve fibres branching out that have no discernible use. They are sporadic, and not merged in those nerves that center in the ganglia and carry the sensations to or from the brain. The psychic investigation may form a hypothesis for these—one that shall see in them the connecting link between the physical and the ethereal bodies. It is already proven that the ethereal body is affected by the food and habits of the physical, and it has long been realized through vague and unformulated experiences that sensations affect both bodies. This new discovery may offer the physical basis of the spiritual body and thus of immortality."

Seattle, Wash., has a population of 60,000, ninety-one churches with a seating capacity for 45,000, and yet 50,000 people of the city never go to church. What is true of Seattle is true of every other city.

Every grave can be made a pathway edged with flowers and watered with tears leading to the beatitudes.

EFFECTS OF THE LATE WAR JUST
BLOOMING.

The history of the war between the North and the South has not yet been written. What has been so far printed are merely statistics for future guidance. The true inwardness of the conflict will not be understood until more of the good effects are seen as they apply to this country and the world at large.

A new era in progress was begun with its close, and this generation has but laid the foundation for it. All that is known is in the form of an intuitive sense that they were both right, but wherein right has not yet been developed. That will come to the surface in the next generation—in the generation which took no part in it, and which has no prejudice either way. Prejudice always beclouds the human mind to the truth—the cause of things—and the cause in this instance will prove one of the greatest in all past history. It will show one of the greatest leaps in advance ever made by one nation, with compatible effects on all others in touch with it.

To the intuitive mind a new race has sprung into existence within the past thirty years—a race born with higher faculties and prepared to understand the higher philosophy of life. But this new race is just beginning to understand its own powers, and it will probably take another generation to fully reap the fruits thereof. Among its approaching reappings will be an understanding of the war referred to, the causes that led to it, and the effects thereof.

Intuition sees an interesting and happy denouement, a better understanding between the various political parties of this country and consequently better feeling, a stronger friendship, a higher policy in governmental affairs, and a sudden revulsion from political corruption to purity in every department. It will be an unlooked-for awakening of the people to their true worth and power, and effects will follow rapidly in consonance with it. And curiously enough, our war will prove the seed that implanted it.

The connection will dawn as the new era grows, and everyone who took part in it will be regarded as a pioneer—a hero—and venerated accordingly. The decoration of soldiers' graves—tolerated by both sides on each other's grounds—is an indication of this feeling and prophecy to come, and the old aphorism that a "straw shows whence the wind blows" will once more prove true.

Those who are observant beyond the ordinary can not but wonder at the marked improvements in all industrial affairs since the war—improvements that no thousand years in the past can record. Is this not a marvellous era in which we are living? Human development has been compatible with it. Invention is a minority power, but it forces the majority to rise out of its elogs and is the cause of advancement all along the lines. Without the war this could not have happened, and we would have been but thirty years ahead of the past generation. Now we are at least three ahead and more in some respects.

In the new light that is breaking, prejudice will be allayed, and instead of blaming each other the two sections will wonder how it could have happened, thanking God that it is over and they reaping the benefit of the other's sacrifice.

The New Time, the leading magazine of social progress now being published in the world, can be had in company with the Light of Truth for one year at \$1.50.

VICTORIEN SARDOU.

M. Sardou, the well known French dramatic author, whose plays hold the leading place on the stages of Europe and America, acknowledges himself to be a medium. As far back as 1858 the Revue Spirite, then edited by Allan Kardec, published some curious mediumistic drawings of his obtained under the influence of Bernard de Pellassy, the sculptor. He has published others since then made up of curious combinations of insects and flowers, stated to represent the dwellings of some inhabitants of Jupiter (probably in its astral plane). M. Sardou wrote a preface for a recent work of Ram-Band on psychic force, in which he states that many of the phenomena which the world is now treating as new discoveries have been known to him for 30 years back. He had the courage to present his Spiritual convictions in a play entitled "Spiritisme," in which he incorporated a clever argument between two scientific doctors in support of Spiritualism, of which an account appeared in this paper at the time.

Being one of the leaders in the Parisian literary world his opinions in this respect have had considerable influence in cultured and fashionable circles, though the play itself had only a short run, being in advance of the appreciation of the masses.

CRIME ANALYZED.

The line between the criminal and the moral degenerate is too abruptly drawn. A criminal is one who does wrong consciously and in the light of reason, with no other than a sinister motive. A moral degenerate is one whose mind is diseased and who has become morbid in consequence. Embezzlement, for example, is the effect of sound reasoning, for it requires caution, shrewdness and deceit to be successful. A kleptomaniac, however, is the effect of pre-natal conditions, thus an irresponsible being. But it requires psychic vision to distinguish between the two, and this faculty must be earned through moral culture. Books do not teach it. Judges or police justices, therefore, should be of the highest moral type. A school of ethics should accompany every law school, and a psychic examination should be part of every judge's hearing. We make a distinction between common robbery and kleptomania, why not analyze all crime alike? Much real crime would be averted by so doing.

CENSUS THANKS.

Our thanks are due to the following for their kindly aid in making our census: S. C. Carding, Mrs. Josie Folsom, C. J. Barnes, L. Nalton, Jr., Miss D. P. Hughes, Mrs. G. Eher, Rosa Parkhurst, J. A. Unthank, Rolla Stubbs, A. D. Howard, J. W. Dull, S. T. Bower, E. R. Kidd, E. B. Stewart, H. W. Moore, Samuel Brenner, R. H. McDowell, D. L. Haines, S. Hartman, Mrs. C. Brown, H. Brown and L. B. Tucker.

REV. A. J. WEAVER.

We learn that our honored friend and contributor, Rev. A. J. Weaver of Old Orchard, Me., has accepted the invitation of the First Spiritualist society of Portland, Me., to become their resident speaker, and has already begun his labors.

Mr. Weaver is in every way qualified to present Spiritualism in an acceptable form, and the people of Portland are to be congratulated in securing his services.

A year's subscription to Light of Truth would make an appropriate Christmas gift.

EDITORIAL NOTES.

Spiritualism is the last and best of all the achievements reached by the struggling hopes and promises of mankind.

Considerable interest has been aroused in Tacoma, Wash., by unmistakable psychical manifestations in the home of Mr. and Mrs. Sidney H. Potter.

We are in receipt from the hand of W. J. Cushing of a copy of the prospectus for 1897-98 of the Brooklyn Institute of Arts and Sciences, containing a mass of information concerning the program of lectures, concerts, exhibitions, addresses etc., of that great educational institution.

The Universalists recently held a convention in Washington, D. C. W. F. Crafts of National Reform association fame talked on Christian citizenship to the followers of Murray and Ballou. The burden of his effort was to show his hearers that Sunday laws, Comstockism, God in the constitution, etc., are the proper thing, and if the Universalists will go snucks with him they can be Christian citizens.

The Rev. Dr. Rexford of this city used to preach in Roxbury, Mass., and one day he talked upon "How Little People Appreciate Children," illustrating the discourse with the following epitaph which he found on a child's gravestone:

"Here lies our child;
He neither cries nor hollers;
He lived just twenty days,
And cost us forty dollars."

A crash fell from the lips of Rev. Thomas J. Ducey, pastor of St. Leo Roman Catholic church in New York city, the other day. It was aimed at the present wrongs in social, religious and economic circles, and it struck with remarkable force. About the same time Rev. J. H. Ryland, of St. Mark's church, New York, let go another sledgehammer blow on the Phariseism which, under the mask of reform, has effected the recent political revulsion in that city.

A western subscriber writes, "A Condition and Its Cause," in Nov. 13 issue is true. The commercial standard by which mediumship is gauged is responsible for the jealousy and slander among mediums. Every phase of life is gauged by this standard. Will it pay? How many dollars are in it? Such is the expression we hear on all sides. True art, true inspiration, true and pure phenomena can not be given as long as everything is judged by the "golden calf."—William H. Breese.

General Salvation Army Booth enters a vigorous disclaimer of his recent utterances concerning the communion with his spirit wife, as bearing at all on Spiritualism, and in unseemly haste endeavors to set himself right by referring to his words as "written in haste" and that he is "as far as as well nigh possible from what are known as ordinary Spiritualists." Perhaps he is an extraordinary one. Certain it is that he either testified to facts or wrote an imaginary rhapsody. If the former, he will find it difficult to explain them away by a disclaimer on Spiritualism.

Dr. George Wigg of Portland, Ore., writes: "Spiritualism is a law unto itself, and its law is as perfect, just and good as it was when Elisha made the iron ax to swim, or Christ walked upon the sea. It is the first and last link in the chain of evidence that proves the immortality of man. It answers the question asked by Job ages ago, 'If a man die, shall he live again?' Through its light and power myriads of spirits from the shore of immortality cry to those on this plane, 'He shall!' Through Spiritualism we

know that if the earthly house of our tabernacle be destroyed, we have a building not made with hands eternal in the heavens. It is the Pisgah mount from which we all—Jew and Gentile, bond and free, black and white, may stand and take a view of the vast expanse of the all.

Prof. E. G. Conklin of the University of Pennsylvania read a paper before the recent Methodist congress at Pittsburgh on "Evolution and Revelation" in which he said: "The charge that evolution is atheistic can only arise from the most fundamental misconception of the doctrine. It neither affirms nor denies the existence of a God. It is no more atheistic to believe that species originally came into the world according to the law of evolution than it is to believe that individuals came into the world according to the law of development. The prevalent law of special creation is not founded upon Genesis, but upon the seventh book of Milton's Paradise Lost. Although evolution points out man's humble origin, it also suggests his glorious and immortal destiny. Through all the ages evolution has been leading to a higher intellectual, ethical and spiritual life."

New Unity, speaking of recent Liberal Congress of Religion held at Nashville, Tenn., says:

Religiously, the south is phenomenally conservative; the religious life of these warm-hearted people is largely emotional; its thought-side is that of thinking of the past, and the teachers of religion seem not yet to be conscious of the fact that a new age of thought is not only coming, but is here, and that religion is finding its larger and surer place, its divine meaning, its deeper life in the world of the real. Hence, it should not be thought strange that the orthodox preachers of the south—and there are very few of the liberal school—should have arrayed themselves against the Liberal Congress of Religion, and denounced its leaders and teachers as infidels and atheists."

The wisdom of holding the congress at Nashville was questioned on grounds indicated by the foregoing. But there may have been a few to whom its breadth and scope were not objectionable and on the whole it may be said to have done a vast good.

AN ESSAY ON MEDIUMSHIP.

(By Prof. J. S. Loveland.)

Price 25 Cents.

Now in press and will be ready for delivery in a week or ten days.

This is a new work, written expressly for the Light of Truth library. It needs no further commendation than the author's name.

Following are its contents:

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" 2—The Nervous System the Base.

" 3—The Mediumistic Status.

" 4—Preliminary Considerations and Queries.

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" 6—How to Become a Medium —(Continued).

" 7—Healing Mediumship.

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THE WORLD'S SAVIORS AND REFORMERS.

POSSESSED BY IDEAS.

(By G. B. Stebbins.)

Savonarola was the subject at the close of an article previous to this. Martin Luther fitly follows, unlike in position, yet like in purpose as they were, the one fighting his battle for freedom and righteousness inside the Catholic church and dying a martyr, the other breaking the bonds of his monkish fellowship and dealing stout blows at the same church from outside.

One naturally followed the other. Doubtless what Luther knew of the great Italian helped him, for it has been well said:

"Nor knowest thou what argument
Thy life to thy neighbor's creed hath lent."

In another respect they were alike, and that likeness is a sign of an awakened soul in all lands and ages. They not only possessed certain great ideas intellectually, but they were possessed and inspired by them spiritually so that they were above all fear of evil opinion or torture.

Savonarola obeyed his visions and could not turn from an obedience that he knew must have a cruel end in his bodily death. Martin Luther "must go to the diet at Worms, although there were as many devils there as there were tiles on the 'house roofs.'"

From long distant ages to our own day the awakened souls who save the world have had this lofty heroism. Few men in Boston were as serene in spirit as was William Lloyd Garrison, sitting in his house, when he knew the peril from mobs near his door in the street, writing and singing a poem in a triumphant strain of which a single verse shows the quality:

"I am an Abolitionist, I glory in the name.
Though now by slavery's minions hissed
and covered o'er with shame.
It is a spell of light and power,
The watchword of the free;
Who spurns it in the trial hour
A craven soul is he."

Now the higher sort of ex-slaveholders are glad that chattel slavery is dead, and can appreciate Whittier's poem read at Garrison's funeral, in which he said:

"From lips that Sinai's trumpet blew
We heard a tenderer undersong;
Thy very wrath from pity grew
From love of man thy hate of wrong."

CROMWELL.

Let us go back to Oliver Cromwell's time and think of him, the son of a knight, and himself a country squire and prosperous farmer, walking thoughtfully over his broad acres in the fens and marshes along the sleepy river Ause, near Huntington, with the woes of England in his mind. At last came his awakening hour, and his first step was from the Episcopal church to Puritanism, where John Milton and his like were seeking for nobler life and higher religious thought, to come in place of the poor frippery, the vile lives of elegant courtiers, the tyranny of church officials under the misrule of the corrupt Stuarts. He did his duty, sometimes in the bloody and cruel fashion of his time, but with constant aim to righteousness for England—its people and its rulers—which has not been fruitless.

He had, too, a long arm and a strong

hand reaching over Europe to protect persecuted heretics, and a kindly care of abused Quakers at home. In London, while a fearful storm was uprooting great trees in the parks, there was light and faith in the chamber where his earthly life was closing. He prayed for his enemies, as well as for himself. As Macauley said of those last hours, quoting the epithets those enemies had heaped upon him:

"'Hypocrite,' 'liar,' 'apostate,' 'usurper;' beautiful was thy death, and sweetly full of forgiving love."

JOHN BUNYAN.

In that age of agitation and awakening this son of a poor tinker was born at Elstow, near Bedford, in 1628, and followed his father's humble occupation through years of thoughtlessness. Marriage and care stirred his soul. He served in the Parliamentary army, had fits of doubt and despair as though dark clouds hid the light he longed for. At last light came. He left his tinker's tools and was set in the Bedford Baptist pulpit preaching to great crowds for five years, when a wicked law flung him into Bedford jail. But "Stonewalls do not a prison make" wherein mind and soul always grow dull. He wrought cheerfully at lace-making to support his family, and he wrote books. That wonderful allegory, *The Pilgrim's Progress*, had for a long time, more translations and wider reading than any other book except the Bible.

That book in the quaint style and imagery of the evangelical religion of his day (the best spiritual faith, save that of a few Quakers and mystics, which the world had then reached), pictured the life of a faithful pilgrim seeking the celestial city, the doubts and hopes, the trials and triumphs, not of that pilgrim alone, but of millions of human beings of every race and creed. Its range is wide; its insight deep. It never fails in its sight of the blue sky and the sun, which clouds can only transiently hide, but which abides as the world's light-bringer—type of the spiritual light in the Over Soul and in the soul of man.

Amidst great difficulties the work of John Bunyan was great.

WILLIAM E. CHANNING.

The apostle of American Unitarianism, thought much on the capacity of man for high duty and progressive and harmonious culture here and hereafter. When soul and mind dwell on great themes the interior awakening and the light within are reached. He wrote of the inmost spirit: "The Infinite Light would be hidden from us did no kindred rays dawn and brighten within us. Why will we not learn the glory of the soul?" Of the future life he said: "They now see (in heaven) what before had dimly gleamed on them—the mysteries of a human soul. The significance of that word 'Immortality' is apprehended as never before, and every being destined for it rises into unutterable importance. Human friends are prized as above all price. I know nothing to prevent immediate knowledge (of friends on earth). It is possible that the distance of heaven, as we think of it, lies wholly in the veil of sense which we now want power to penetrate. A new sense, a new eye, might show the spiritual world compassing us on every side." He speaks of "spiritual senses" of those in heav-

en, "by which they can see the remote as clearly as we do the near." He seemed to foresee and foretell the penetration of the veil, the new (clairvoyance) eye—which have come more fully through modern Spiritualism than ever before.

ILLUMINATED WOMEN.

In the past woman's narrow and subject sphere has been proclaimed by "holy men" as coming down from Eve's alleged transgression and as a part of the divine plan! But all this is changing now—a blessed change to the human race.

Intuitive and spiritual as she is these precious interior experiences have come to her even more than to man, and her uplifting influence has been great. In the future, with justice and freedom it will be greater. Madame Guyon, Ann Lee, Anna Hutchinson and our own beloved and revered Lucretia Mott, are a few of the precious company who have lived in "the light which never was on land or sea."

A PRECIOUS LIFE AND SWEET TRANSITION

It was my privilege to know something of. I knew the gifted and thoughtful mother and the daughter, from the verge of her childhood up to her 23d year, when illness, caused by an accident, ended her earthly life. She was personally attractive, sweet and pure in her ways, not thoughtful of life's deeper questions moving along with young friends in the smooth path of popular opinion, and stepping into the Episcopal church, led there by its good manners, its liturgy and its fine music. Not unkind to her mother, helpful indeed, but not in sympathy with her religious opinions and sacred experiences, with the wish sometimes expressed that they were different. The mother knew the truth of spirit presence and influence; not from others so deeply as through her own outward senses and in her own soul. She never influenced the daughter by advice or warning, but only by unvarying kindness and personal example. She noticed a growing thoughtfulness, a deeper insight, a decrease of interest in her church associations.

At last came the awakening hour. The daughter came to the mother, wound her loving arms around her neck, and said: "Mother, I am coming back to you. Your religion is best. Your love is most true. You have done so much for me that my heart's wish is to love and help and cherish you in all possible ways." Three years of a transfigured life followed; thoughtful and loving help, heart-love, heavenly light, a new atmosphere. Then came the weary illness—high courage, inward peace, reaching up to blessedness, loving response to the mother's constant watching, and, at last, the peaceful and fearless pass-over.

The parlors were filled with friends. The Unitarian clergyman, who had been a comforting visitor in the sick room, read fit scripture passages and prayed in tones vibrant with emotion. A friend told in simple words the story of that illumined life, and those present still speak of that funeral hour as one not of gloom, but of light.

WHENCE AND HOW?

Many such awakening experiences might be given—possessing and transforming life, and conquering evil hereditary tendencies; acting as though some magic "Spell of light and power" shone out from our inmost being, "where truth abides in fullness," or came down through rifted clouds from celestial heights. They have blessed many of the best Spiritualists in our day, but are limited to no class or age. Are they results of some spirit control to which the human agent is a

negative subject, with no inner light to transfigure his life? Or is there no celestial help, no power or presence from the life beyond?

To suppose direct spirit control always necessary in these marked eras is to belittle man as a spirit here on earth, to slight the might of his awakened and consecrated will in overcoming degrading thought or action, to ignore his great spiritual powers and possibilities. Better conditions, the sense of our duty to meet great occasions, our silent thought on high themes, self-culture, the magic sway of oratory, may, and often do, open the way to deeper and richer life without any direct and personal spirit influence.

To others come hours of inspiring help from supernal intelligences, light from the spirit world opening mind and soul to impersonal ideas and to the real presence of blessed ascended friends; to relations not merely world-wide, but heaven-wide, and to acts in sacred accord with these relations.

These celestial visions are often so clear as to make indelible impressions. They leave trailing clouds full of light and glory that never fade. When memory recalls them they come forth vivid as in the hour when they first came to us. Nothing else so awakens the deep spiritual life as these signs and voices from the real life in the spirit land. With a feeling deeper than all thought the awakened soul can realize the main source of and cause of its deeper life, and none need be overanxious, for the light within and light from above are but kindred rays from one central source.

The supreme truth in history is that the great souls to whom these awakening and illuminating hours have been (as their like are and ever will be) the saviors of the world. Humanity feels the thrill of the deeper spiritual life they bring, and thus is our external life ever lifted, by a resistless power, to higher levels. In and through, and over all, is the All-moving Spirit.

A SPIRITUAL TOUR OF THE WORLD—In search of the line of Life's Evolution. Arena print. 50 cents.



PROF. N. H. EDDY.

Many will recognize Dr. Eddy as he was known when a magnetic healer. He has now become an astrologer, and is living in Rochester, N. Y.

A Christian's Experience.

Having read numerous accounts of persons making money easily, prompts me to give my experience. During the past few years I have tried selling various specialties, Dish Washers being included, but usually met with failure until I tried the Mound City Dish Washer. Since taking up this work I have made from \$100 to \$150 per month and only worked part of the time. It requires little or no ability to sell the Dish Washer, as it is only necessary to show it in operation to make sales.

If any of your readers desire a profitable and genteel employment I would strongly recommend the business of selling these Dish Washers. Ladies can do the work as well as men. No experience necessary.

You can secure full particulars and get a start in the business by writing to the Mound City Dish Washer Co., St. Louis, Mo. C. F. WANE.

Palmistry

Edited by Cheiro, Jr. Address all communications under this head to Palmistry Department, Light of Truth Publishing Co., Columbus, O.

I have received an invitation to deliver before the classes in philosophy of the Ohio State university a lecture on Palmistry, and Dec. 8th has been selected for the date. I am glad to make this announcement, as it is the first time that an institution of such prominence as the university has ever recognized the study in any way. It will be my effort to present the subject so as to make it command the respect of the scholars present, and if this can be done it will hasten the time when the thinking public will recognize in Palmistry an instrument for the benefiting of humanity, by giving them a better knowledge of themselves. I am much pleased to receive a letter from J. Lawson Hall, who is presenting the science in a good way to his clients, and with it a reading which I would like to publish, but can not now for the lack of space, which I do not wish to take from my regular inquiries. I hope at some future day, however, to use Mr. Hall's excellent reading and comment on it.

I have letters from the following persons which contain either pencil sketches of their hands or miserable impressions. They are, in fact, a collection of as bad material as I have ever had sent me. I give the initials below, and those who sent them must send me good material if they want any questions answered. They are as follows: "E. L. B., Columbus, O.;" "Mrs. I. S. I. V., Columbus, O.;" "M. E. B., Columbus, O.;" "Miss C. M. S., Cincinnati, O.;" "R. W. B., Harvey, Ill.;" "C. A. W., Denver, Colo.;" "H. H., Wilkesbarre, Penn.;" "H. L., Somerville, Mass.;" I am very sorry I can do nothing for these inquirers, but they must try again, following the instructions given last week for taking impressions. Good ones mean sharp, clear outlines, without blurring the black, and all can get them if the directions are followed to the letter. See last week's number.

"C. A. W." and "Stella P." are also referred to that issue for instructions as to securing impressions. I have bunched these answers, in order to reach as many as possible this week and clear the way for other work.

H. L. has found a large cross in the quarrangle of a hand, where she finds no love of occult studies and asks why. She has taken this cross for the Croix Mistique. This sign I regard as a very unimportant one in estimating the occult ability of any one. It at the most only shows an interest in the study, and in almost all hands you meet there is at about this point in the hand a cross. It is often formed by a line crossing the line of Saturn, and means a financial cross or setback at that age, rather than occultism. Old writers have not clearly enough separated the real Croix Mistique from a line described above. I hold that to mean anything, it must be an independent cross, well marked in the triangle, and must be accompanied by a triangle on line of head, the line of intuition, ring of Solomon, and a large finger or Mount of Saturn to give strong occult powers. H. L. must not use a chance line crossing the Saturn line, as the mystic cross. She has also found travel lines on Luna, on hands that have not traveled as much as those who have less lines. She asks why. The travel lines on Luna, to

mean travel, must be very clear, deep and not merely the number of cross lines forming a grille on the mount. This grille only gives a restless disposition, and a desire for change, and will result in travel if the subject has the means and opportunity to gratify the desire. My advice to all students is to leave the lines of travel alone, until you have thoroughly mastered the science, for they are one of the most misleading signs, because students do not know, from experience, when they have seen a genuine travel line. She has also seen long lines of marriage in the hands of bachelors who she says have never had any heart entanglements. This you do not know. I refer you to mine in issue of Aug. 21 in answer to F. McG., which will explain the marriage lines.

Dr. A. S. H. sends me two beautiful pen sketches. They seem perfect, yet I am sure they are incorrect, as it is not possible that the thumbs can be so large. That on the right hand is a third longer than the finger of Saturn; even Napoleon had no such thumb, so I am sure that a photo would not show it. I shall be very glad to have the Dr. send me photos, and ask any questions he wishes, which I will answer to the best of my ability.

"A Ky. Subscriber."—The lines you ask about which form a letter K. at the base of your life line are formed by a travel line springing away from the line of life, forming the downward stem of the K, the other being made by the line of health, which touches the life line at this point. It means that the end of life will come at this time. The line of health touching the life line tells that; the travel line tells that the travel that begins at this time will be in the spiritual land. The line in your right hand that ends between fingers of Jupiter and Saturn is the starting of the line of heart, and tells that in the affections you will always see the reasonable side, not carried away with either sentimentality (line beginning on Mt. of Jupiter) or sensuality, when the line begins on Mt. of Saturn. You will occupy the middle ground. The diamond you ask about at the beginning of the life line is an island, and shows that at the time your head was extremely delicate. As it is very early in childhood, you doubtless either had, or escaped narrowly, spinal meningitis. You have no indications of wealth or distinction in life. You will belong to the plodders. You ask if the owner of the hands will be successful as an inventor, electrician, machinist or philosopher. As you have not drawn on the impressions sent, the outline and shape of the fingers, it is impossible to answer this question. This defect might also modify my answer to your last question above.

Mrs. J. C. A., New York.—The impression of your hands sent me show a most remarkable set of circumstances, and I would not be willing to print a reading here. There are some things I would not like to say for sure, without examination of the hand itself. You ask my interpretation of a line of influence which starts away from the line of life itself, and gradually draws away from it. This undoubtedly means a separation, the breach gradually widening for years before it occurs. The line from

Luna running into the fate line in the triangle gives an added intensity to the fate line and gives it strength. I am sure that you have had a wonderfully eventful career and would like to read your hands from life. I am sure that it would be good for both. I must ask those who send to this department not to fail to send good impressions, and also ask the questions they want to know. The department is for the benefit of those who are interested in Palmistry, and is a school of that science. I do not want inquirers to simply ask for a reading of their hands, that is not what it is intended for at all, but ask definite questions concerning cases that have puzzled you, and I will answer these questions free of charge. I hope that all my readers will not fail to get all the subscribers for the Light of Truth that it is possible to secure. It is a big effort for the publishers to run this free school of Palmistry for the benefit of their readers free of charge, so it ought to be the pleasure of every reader to secure at least one new subscriber. The editors do not ask me to say this for them, but I think it is only justice to do so.

CHEIRO, JR.

— WHY NOT? —

Why should not a staff of servants be organized to do, at any rate, the rougher part of the domestic service in, say, 50 or 100 federated households, just in the same way that a single staff could be organized to cook their meals? Why should I not pay so much a year, either to a bona fide co-operative society, or to a private speculator, to have my beds made, my floors scrubbed, my knives and boots cleaned, and other similar labor performed at stated hours every day and every week? The agency which undertook to perform this service would organize its workers just as do other agencies which at present undertake to keep our gardens in order, to clean our boilers, sweep our chimneys, or clean our bicycles; and the labor difficulty which meets us in domestic service as at present organized would consequently be eliminated.—London Truth.

A GOOD PRACTICE.

If You Want a Good Appetite and Perfect Digestion.

After each meal dissolve one or two of Stuart's Dyspepsia Tablets in the mouth, and, mingling with the food, they constitute a perfect digestive, absolutely safe for the most sensitive stomach.

They digest the food before it has time to ferment, thus preventing the formation of gas and keeping the blood pure and free from the poisonous products of fermented, half-digested food.

Stuart's Dyspepsia Tablets make the complexion clear by keeping the blood pure.

They increase flesh by digesting flesh-forming foods.

Stuart's Dyspepsia Tablets is the only remedy designed especially for the cure of stomach trouble and nothing else.

One disease, one remedy, the successful physician of today is the specialist, the successful medicine is the medicine prepared especially for one disease.

A whole package taken at one time would not hurt you, but would simply be a waste of good material.

Over six thousand men and women in the state of Michigan alone have been cured of indigestion and dyspepsia by the use of Stuart's Dyspepsia Tablets.

Sold by all druggists at 50 cents for full-sized package.

Send for free book on stomach diseases to Stuart Co., Marshall, Mich.—Adv.

HOW TO FIND OUT.

Fill a bottle of common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects inability to hold urine and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists, price fifty cents and one dollar. You may have a sample bottle and pamphlet book sent free by mail. Mention Light of Truth and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.



DR. W. OAKLEY COFFEE,

—THE—

OCCULIST AND AURIST.

At Joliet, Ill.,

Who is creating such a sensation with his new cure for

DEAFNESS AND NOISES

In the ears, wishes to state that if persons are two days in receiving an answer to their letter, not to be impatient, that he examines and prescribes for every case personally, and as he is treating a hundred people a day, it is hard to keep up each day. He guarantees his prescription to relieve every case of Head Noises and Deafness. One among the remarkable cures made by him last week was that of W. H. Hamilton, of Joliet, who had been deaf in one ear for 5 years, and in the other for 2 years. He had constant noises in the ears and catarrh. In two weeks treatment by Dr. Coffee's new remedies his hearing is perfectly restored and the noises are gone. There is not a day that such cures as this are not made, and they can be cured at home as well as at his office. He sends these prescriptions to anyone. They can be filled at any first-class drug store. Write him enclosing stamp for particulars. Address Dr. W. O. Coffee, Joliet, Ill.

AN ESSAY

— ON —

MEDIUMSHIP

— BY —

PROF. J. S. LOVELAND.

Price, 25 cts. Postage Paid.

This is a new work written expressly for the Light of Truth Library. It needs no further commendation than the author's name.

For Sale at This Office.

The World of Psychics and Liberal Thought.

"Do I then believe in spirits and in spirit intercourse? Assuredly I do! For am I not a spirit, like every one of you? Do I not communicate with this visible world by my natural body, my visible apparatus of relation with the phenomenal world, without being thereby shut out from my spiritual prerogative of communicating with such other spirits as I can reach on another plane, by the spiritual body appropriate to that plane of existence? Ask me for my authority for this statement, and I point first to the ascertained facts of psychic science. But if other authority be acceptable, I may quote one whom not many will be inclined to dispute when I repeat the solemn words: 'There is a natural body and there is a spiritual body.'"

—Elliott Coues, A. M., M. D., Ph. D., Naturalist, Etc.

Dr. Carlos Macdonald, professor of mental diseases and mental jurisprudence, contends that the question of mental responsibility of criminals should be decided by competent physicians.

Christian science pays, at least in a worldly sense, its reputed founder, Mrs. M. B. Eddy, whose income is said to be about \$40,000 a year, chiefly from her books.

A very interesting schism is on the eve of breaking out amongst the French Spiritualists. Up to the present the real or supposed phenomena of the spirit world have been classified as what may be called intercommunion. The feeling has grown that some of the manifestations are too puerile to be taken in a religious spirit.

A sect called New Lights who have been warring for the possession of a church at Chesterfield, Ind., have been invited by the Spiritualists to use their buildings on the camp ground at that point, and the invitation was accepted.

Theodore Linchenbury, a carpenter of Camden, N. J., has been cured of blindness by hypnotism. Linchenbury suffered partial paralysis of the spinal cord last February. Soon he lost the sight of one eye, in March the sight of the other. The best oculists of Philadelphia told him he was hopelessly blind. Recently a man who introduced himself as Dr. Ballard of New York, called upon Linchenbury and offered to cure him. He put the blind man into a hypnotic sleep. When he awoke Linchenbury cried for joy. One eye was still blind, and Dr. Ballard continued to put Linchenbury in a trance. Now he can see plainly with one eye, and indistinctly with the other.

The orthodox preachers of Omaha, Neb., having sent a delegate to invite the Liberal Congress of Religion to hold its next annual meeting in that city, the invitation was accepted.

Andrew Lang, who has written more books this year than any other man of acknowledged ability in the English-speaking world, has just added another to the list, with the title of "The Book of Dreams and Ghosts."

People in the vicinity of Princeton, Ill., are greatly excited about a clairvoyant who is discovering oil wells through the assistance of an "Indian guide." She is Mrs. H. B. Aldrich of Mendota, and her successes have been so remarkable as to convince prospectors that she has some power which is away out of the ordinary run of every-day affairs.

The modern style of ghost appears sometimes in the midst of a strange and brilliant light. Of this sort was an apparition which appeared a few years ago in an orphanage at Aberlour, Scotland. The warden of the institution, a thoroughly reliable man, tells the story. He was sleeping in one of the children's dormitories, when he awoke suddenly without any apparent reason and saw a wonderful vision. Over one of the beds near him was floating a small cloud of light, "forming a halo of the brightness of the moon on an ordinary moonlight night." The narrator says: "I sat upright in bed, looking at the strange appearance, and, taking up my watch, I found the hands pointing to five minutes to 1. Everything was quiet, and all the children sleeping soundly. I was seized with a strong influence to rise and touch the substance, but something held me back. In the morning I began dressing the children, beginning at the bed over which I had seen the light hovering. I took up the little boy who occupied the bed, placed him on my knee, and put some of his clothes on. As I did so he looked me hard in the face and said: 'Oh, Mr. Jutt, my mother came to me last night. Did you see her?'"

A bill to establish a national board of health will be introduced, it is said, at the next session of congress.

A department of commerce and industry is being strongly urged as an addition to the administrative branch of the government.

The famous Egyptologist, Prof. J. de Morgan, has just made startling discoveries in underground Egypt, which, he says, proves the foundation not only of Egyptian civilization, but also of the civilization of the whole world, were Chinese. His discoveries show that the Chinese were the first civilized race to inhabit the earth. He claims that the civilization of Egypt comes by the way of Assyria, from Central China, and proves that the origin of our civilization really comes from the Chinese, and not from Assyria and Egypt, as has been generally held heretofore by scholars.

"Rays of Truth" of Oakland, Cal., will reappear in a new form and bearing the title of "The Coming Light."

Vesuvius' eruption daily increases in magnitude, sending forth great columns of smoke and ashes.

The French government will appropriate twenty million dollars to the Paris exposition of 1900.

Colonel Olcott, president of the Theosophical society, recently addressed a large audience on the "Divine Art of Healing" at Sydney, Australia. He said that the relation of healer to patient was one of polarity of temperaments. It was allied to the attraction of the needle for the magnet. The great agent in attempting to cure by this method was sympathy. Homeopathy owed its success to the fact that the action was not on the physical but the astral body. Chromopathy, or the treatment of disease by color and light, would be a new field of investigation in the future. Suggestion played an important part, not only in hypnotic cures, but in ordinary affairs. The chief power was human will. It was possible by it to ward off diseases either from one's self or from others. People were like babes, and did not know their powers.

The Theosophists of Denver, Colo., are up in arms against vivisection.

CATARRH INHALER FREE.

Only one person in fifty cured by the old method of treating Catarrh, now everywhere condemned. \$500 for any case we can not cure.

Perfect Health secured by the use of the New Scientific Catarrh Inhaler. The New Scientific Catarrh Inhaler mailed Free to all Readers of the Light of Truth.



CURES BY INHALATION

And is the latest, up to-date method for curing Catarrh, Colds in Head, Bronchitis, Sore Throat, Headache, is endorsed by all leading physicians. Air is the only agent fine enough to reach the air cells of the head and respiratory organs. It was the agent that carried the disease there, and must be the one to successfully remove it. Vapors, Sprays and Atomizers are all dangerous, and nature never intended them for the windpipe and instantly repels them.

NATURE'S OWN REMEDY. It is the one remedy successfully treating these diseases with the air we breathe, and the only one that has sufficient merit that any manufacturer ever had enough confidence in, to send to the public on trial to be paid for if satisfactory.

THIS IS WHAT THOUSANDS OF PEOPLE SAY WHO USE IT.

Philadelphia, Pa. Sept. 30 1897.
Dear Sirs:—I find the Inhaler the greatest thing I ever used. I have had Hay-Fever for 10 years, and never had anything to give me such relief.
MISS ERVIN, 1714 Cambridge St.

Crown Point, N. Y., Nov. 16, 1897.
Dear Sirs:—Have given the Inhaler 3 days trial for a stubborn cough that has resisted all medical treatment heretofore. The beneficial effects of the Inhaler was almost instantaneous, relieving cough at once. I believe this little invention is a God-send to the afflicted. I will see what I can do, and write you a little later in regard to an agency. Please find enclosed \$1.00.
Very respectfully, B. F. BEVINS.

Odesa, Mo., Oct. 18, 1897.
Gentlemen:—I will say that I have cured one case of Catarrh with your Inhaler that was under the doctor's hands for four months. I have cured myself of Catarrh in the Head and Rheumatism, and have not a pain or an ache in my body at this time. All who have used the Inhaler say it is the best medicine in the world for Catarrh. You will find an order for another dozen, which please forward and oblige.
W. C. DANNALSON.

A. H. Dooly, White Water, Kans., says: "I consider its value far above its cost."

Harrisburg, Pa.
The Inhaler received O. K. I have found nothing yet to equal your Inhaler. Enclosed find \$1.00.
WM. B. ORR.

We have thousands of similar greetings on file in our office. Every one is delighted who receives the Inhaler, and can't say too much in its favor. Its immediate magical effects upon the mucous membrane and air passages of the head, allaying pain and all abnormal conditions, captivates everyone, who is loud in saying that its real value is far above its price.

SPECIAL OFFER. We will for a short time mail any reader our new Scientific Catarrh Inhaler with medicine for 1 year, on 3 days' trial FREE. If it gives satisfaction send us \$1.00, if not, return it in the original package. Send for it now as this notice will not appear again.

STOKES CHEMICAL CO., Dept. A. Z., Box 779, Cincinnati, O., U.S.A.

"Neither fear of adverse criticism nor censure from my ecclesiastical superiors will make me unmindful of the duties of a true minister of God. If to preach the gospel of Christ as it is preached by the present pontiff, Leo XIII, be treason to Catholic faith, then I plead guilty to the charge. But when I stand in the pulpit of St. Leo's church and tell my brethren in the clergy that they must lead in the emancipation of the people from the present social and economic slavery which prevails the world over, I fear no one's displeasure or censure, for I know I am fortified by some of the grandest and best exponents of Catholic doctrine that ever preached the gospel of Christ."—Rev. Thomas J. Ducey in reply to his critics.

If you gather apples in the sunshine, or make hay, or hoe corn, and then retire within doors, and shut your eyes and press them with your hand, you shall still see apples hanging in the bright light, with boughs and leaves thereto, or the tasseled grass, or the corn-flags; and this for five or six hours afterward. There lie the impressions on the retentive organ, though you knew it not. So lies the whole series of natural images with which your life has made you acquainted, in your memory, though you know it not; a thrill of passion flames light on their dark chamber, and the active power seizes instantly the fit image, as the word of its momentary thought.—Emerson.

A well known young woman walked in her sleep from her home in Appleton, Wis., to Kimberly, a distance of over four miles. The trip was made through the snow at about 3 a. m., and she did not awake until the arrival of a searching party at the home of her Kimberly friend, whither she had wandered. The somnambulist was attired only in a light wrapper and a pair of slippers. She was nearly frozen when she was found at her friend's home.

ASTONISHING!

Doctor A. B. Dobson

Still Heals the Sick Through the Mediumship of

Mrs. Dr. Dobson-Barker

If you wish **GOOD HEALTH** you should apply to her.

... AS A ...

Spiritual Healer

SHE HAS NO EQUAL.

With her Magnetized Herbs all diseases that flesh is heir to are cured.

Send three 2-cent stamps, age, sex, lock of hair and one leading symptom, with full name and plain address, and be convinced of the wonders of spirit power by having her

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Light of Truth.

COLUMBUS, OHIO, DECEMBER 11 1897

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PERSONALS.

—Rosalind—Your question is indefinite. Try it again.

—Send last issue with editorial on "Electrocution" marked to every legislator in the land.

—Extracts from Sunday sermons bordering on our belief will be acceptable offerings from our friends.

—Mrs. L. A. Prentiss of Lynn, Mass., has a few open dates—one in December and a few in 1898. Address 88 S. Common st.

—Mrs. M. F. Reed of 74½ E. Main st., who has been in Washington C. H. for several weeks holding seances, has returned to the city.

—Mrs. E. J. Demorest can be addressed for the months of December and January in care of the Allison House, Washington, Pa.

—Helen Stuart Richings is ministering to the Columbus Spiritualists and attracting interested audiences. Services morning and evening at Odd Fellows' hall.

—"I do not desire to take advantage of your premium offer. The Light of Truth is well worth \$1 without it," writes W. H. Breese and encloses 50 cents extra for the premium.

—Mrs. M. E. Ricker, inspirational speaker and trance medium, is open for short engagements in towns within 100 miles of Cincinnati. Address 502 Overton st., Newport, Ky.

—Edward West of Cincinnati paid our sanctum a visit last week. Mr. West is an old citizen of Columbus, and remembers the existence of Dr. Goodale's cow pasture in what is now the heart of the city.

—On Thanksgiving eve Mrs. D. H. Royce entertained the Ladies' Aid society of the First Spiritual church, this city, at her residence, 59 South Front street. About 70 persons were present. All had an enjoyable time and left well pleased with their visit.

—News Notes.—"Send us the news on a postal card" does not imply an attempt to bring forth half a column by writing so small that it requires a magnifying glass to decipher it. All we want is six or eight lines that will state an interesting fact, and a new one, not a weekly repetition of the same one.

—Lyman C. Howe speaks in Buffalo during December, and expects to serve the Unity society in Milwaukee, Wis., for January and February, 1898, and Paw Paw, Mich., the Sundays of March. Will answer calls for week evenings within reach of any of these places during stay. Is free for all dates after March.

—"The Light of Truth has, we think, the highest moral and intellectual tone of any Spiritual paper published," writes Geo. D. Mahan of New York. This agrees with the lady who said she felt safe when she saw the Light of Truth in the seance room. Mediums should note this fact.

—An entertainment will be given at Odd Fellows' hall for the benefit of the First Spiritual church on Friday evening of this week (Dec. 10th.) Admission 10 cents. Dr. B. M. Lawrence will exhibit 125 stereopticon views from Washington to Honolulu, with scenes from Klondike by the way. Mrs. Lawrence will give humorous readings. The friends are invited. Come one, come all.

—Rev. J. C. Marple of Elm Grove, W. Va., writes that he has been expelled from the church—the same denomination to which Mr. Covert is a member—for exposing Spiritualism, and proving it true. Mr. Marple investigated too deeply, and was convinced. Since then he has developed into an inspirational speaker and test medium, and is open to engagements on the Spiritualist rostrum. Address as above.

—Drs. Peebles & Burroughs of Indianapolis, Ind., are perhaps the largest advertisers in Spiritual papers. Consistent advertising is indicative of success and brings success. Either way it points to good results, for if patients did not benefit by patronizing advertisers they would not continue their patronage nor recommend others. Advertising is primarily needed to obtain patients; after that to remind others that they are still in the field, and satisfied with past results. Drs. Peebles & Burroughs, therefore, must be successful curists to judge by their large amount of advertising. See last page.

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Charity, grudgingly bestowed, has the same effect that wrong innocently done has—doing neither good nor harm to oneself.

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Intellectualism is not Spiritualism. Jesus said, "Be ye pure," "Love ye one another," two simple sentences which contain a whole life's philosophy. We can not teach the masses through the brain. We must touch their hearts; and this can only be done in the simplest language. Let us be spiritual.

When a man begins to write as a scoffer and is applauded he tries it again for more applause. This determines his future, as a forced policy, like lust, once having taken root, is difficult to overcome. A scoffer of this sort is never a builder, and one who does not build for others neither builds for himself. Mental wreckage awaits him.

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SPIRITUALISM—THE SEEN AND THE UNSEEN.

Continued from 3rd Page

things are true the world would have known it long since. We can only say in this connection that the telephone, electric light, moving photography, Roentgen rays and numerous other of the world's greatest discoveries are of comparatively recent date.

My deduction from all this is simply that it is wise to be prudent; wise to hesitate in condemning what may become an established fact. There are more things in heaven and earth than our philosophies comprise. Let us be reverent at least until we are able to prove this claim false. Let us trust God that this truth shall prevail. "If this work be of men it will come to naught; but if it be of God we dare not attempt to overthrow it."

Thou wilt not leave us in the dust;
Thou madest life in men and brute;
Thou madest death, and lo! thy foot
Is on the skull that thou hast made.

Thou wilt not leave us in the dust;
Thou madest man, he knows not why;
He thinks he was not made to die,
And thou hast made him; thou art just.

Thou seemest human and divine;
The highest, holiest manhood, thou;
Our wills are ours, we know not how;
Our wills are ours to make them thine.

Our little systems have their day;
They have their day and cease to be.
They are but broken lights of thee,
And thou, O Lord, are more than they.

We have but faith, we cannot know,
For knowledge is of things we see;
And yet we trust it comes from thee—
A beam in darkness, let it grow.

Let knowledge grow from more to more;
But more of reverence in us dwell,
That mind and soul, according well,
May make one music as before.

We can learn from the simplest if
we listen with the intention of learning.
But disdain so stultifies its own
understanding that the simplest can
not be understood when soul hunger
sets in.

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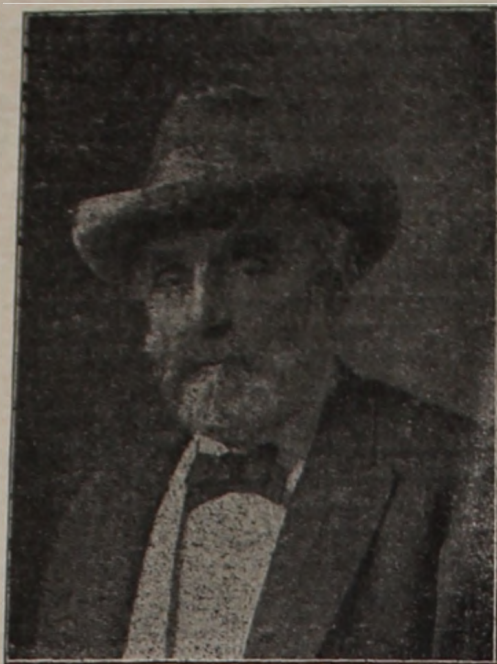
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Mr. Lyon was born May 7, 1826, at Mamaroneck, Westchester county, N. Y., and was educated for the ministry—a born thinker and organizer. In 1857 Mr. Lyon was a violent opposer of Spiritualism and denounced A. J. Davis—the seer—as a heretic, wishing to persecute him; with careful investigation and seeking he embraced this glorious teaching, and has always "stood for the faith," which in early years cost many sacrifices and friends. In 1863 he was engaged with Mr. Davis in Doddworth hall meetings in New York, and wrote pieces for the first Progressive lyceum; he started at this time the first Spiritual meetings in Brooklyn, E. D., hiring a hall for three years, at which meetings Mrs. Cora Hatch (nee Richmond), A. J. Davis and Mary F. Davis, Emma Harding Britton, Emma J. Bullene and other speakers came weekly, and he has written and worked for the cause ever since. In 1879 Mr. Lyon organized and has since carried on the Moderation society's three beautiful charities. This was the first to give free ice and ice water to the laborers and poor, making weekly large flower distributions in the slums and beautiful Helping Hand guilds for the winter.

The funds for the first home for intemperate men now at Madison avenue, he collected, and organized and incorporated with the renowned Linda Gilbert, "the Prisoners' Aid society for the care and protection of worthy unfortunates." Mr. Lyon possesses a strong will and indomitable faith, with courage to stand for right and principle, and love for the poor and fallen.

He believes in working for the good of humanity, trusting to angels' guidance. With valiant souls he hopes and trusts for "the good time coming" of "peace and good will," when ignorance, selfishness and vice, with creeds and dogmas, will not curse the world, and love make all men brothers.

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An Old Time Friend, B. S. A.

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- | | | | |
|--------------------------------|---|--|---|
| 1. P * N * S * L * A * I * | Name of a State in the United States. | 9. I * I * I * I * I * I * I * I * I * I * I * | The name of a man noted for receiving \$50,000 a year salary. |
| 2. * E * * * * E * * * | Another State of the United States. | 10. L * N * * * L * | Name of another President. He was assassinated. |
| 3. C * N * I * N * T * I * | A place in the United States. | 11. J * P * * N * | Name of a distant Country. |
| 4. B * * * T * N * | Another place in the United States. | 12. C * H * I * | Name of another distant Country. |
| 5. A * * * * * A * | A well known Country, full of patriotism. | 13. W * * * * I * * G * T * N * | A noted army general of about a century ago. |
| 6. * * * * * O * N * | A large river in America. | 14. G * F * * E * * | A popular kind of drink. |
| 7. C * * * * A * G * * | A place thousands of Illinois people call their home. | 15. * A * * E * R * | Another popular drink. |
| 8. * * * * * S * W * * R * D * | A popular monthly publication issued in N. Y. City. | | |

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QUESTIONS AND ANSWERS.

QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—Is evil not as much of a necessity in the world as good is, considering them in the light of positive and negative conditions, and thus needed to hold the equilibrium?—J. D. McIntyre.

Answer.—There is no evil, absolutely speaking. Evil is but good perverted. The negative tendency of a man's character does not constitute evil. That is but a predominance of the sensual, animal or material over its antithetical tendency—the spiritual or positive. But when he uses his intelligence or higher knowledge to enhance these lower tendencies he is doing wrong—antagonizing nature. He is using his reason for lower indulgences when he should use that for his betterment, or to overcome these tendencies. Such is the perversion of good. It develops lust. Besides reason, man has love. This also has an antithetical tendency. It is towards hatred or anger, ferocity or jealousy, and when used against another fellow being he commits selfishness. Sensuality and selfishness—which, when intensified, become lust and hatred—are man-made evils. From them spring all others. Sense and self is the root to all perverted good. It is not in nature. If it were, man would be in harmony with her. But being only in harmony with nature when temperate and honest or pure and just, it proves that there is no evil in nature. The negative in nature is matter attracting spirit, and the positive is spirit rejecting matter. The same principle exists in man, and by overcoming the material he individualizes himself. But in this individualization he does not get rid of the matter clinging to him. He simply refines it, and that constitutes his spirit body—the soul or intelligent principle being the real man. In its refined state he is empowered to take it with him at dissolution of the physical body; and the more refined or purified from its material or animal tendencies, the farther away from the earth can he roam. He is still a positive-negative being, for all that, as the spirit body is negative to the soul—the two constituting one whole. Thus it is not the negative pole that he is trying to shake off, but the animal which he inherits from matter, and which is part of nature's plan to make a self-conscious, self-acting and self-existent being.

Question.—Is there any special rule to govern the development of spirit photography? Should the plate be exposed longer than usual. The first picture we took seemed to have three or four faces beside the sitter on it, but since then I scarcely get anything. One exposure inside the parlor developed the outside corner of a strange building, even to the foundation—nothing visible that was exposed. Was this spirits' tricks?—H. R. P.

Answer.—The only rule we know of for any medial phase is experiment or continued trial for phenomena until it becomes perfected. Let some one sit as if for a picture. Focus the camera on the subject. Put in your plate holder; darken the room, and expose your plate about five or six minutes. Then close up and develop. If nothing is attained, try ten or twelve minutes. Place your hand on the camera

and sing something soothing or start a little music box. This concentrates the minds of the sitter and medium to one point—the music—which enables the spirits to operate the better. Whatever the negative shows under these conditions is spiritual.

Question.—What are the essentials to mediumship?—Young Inquirer.

Answer.—A sensitive organism, moral stamina enough to resist temptation, and sound common sense. Sensitiveness is mediumship per se, but without morality it were better to leave it undeveloped; for it externalizes character and brings out the good as well as weak points in the individual, and temptation is not wanting. The visions of St. Anthony and Luther are examples of what all mediums are subjected to. If not through clairvoyance, through other medial qualities, and the former is not the worst. Common sense is needed to remember that though a medium, you are still a mortal one, and not entitled to any prerogatives beyond what you earn by good deeds and physical purity. Love makes half an angel, purity the other half. To be free from selfishness and sensualism is therefore the aim of all, whether medium or not. Let this be your guide and you will have all the essentials needed for the desired effect.

Question.—Why is it in some instances (my own case) spirits seldom rap more than once, and scarcely ever—only once—able to answer any questions? Is magnetism too scarce?—R. R. P.

Answer.—This is sometimes done to test one's mediumship for other purposes—a sort of striking on the keys to see what kind of music the instrument is best adapted for—the good or evil effects of physical mediumship on the one tested. If a phenomenon is not repeated the effect has proven detrimental, and another phase is tried. This continues until the right one is touched upon. Frequently the whole experiment ends in nothing or a mental phase, as inspiration, trance, intuitive or psychic delineation, or a psycho-physical phase as clairvoyance, clairaudience, diagnosing diseases, or psychometric reading. Or it may be the want of sufficient magnetism to hold out. Note further inclinations.

Question.—In sitting for materialization, is it not better to have a dim yellow light than to sit in total darkness?—R. R. P.

Answer.—It depends on the medium what kind of a light is needed, or how much light. When the forces are weak total darkness aids the spirits to materialize. When strong, or the circle furnishes good conditions, any kind of light can be used, though a shaded light is always the more preferable. But the color is a matter of law with the control or band of the medium. Color has a great significance in spirit, for on it depends vibration, and vibration rules the phenomena.

THOUGHTLETS.

Humor is out of place where love is lacking.

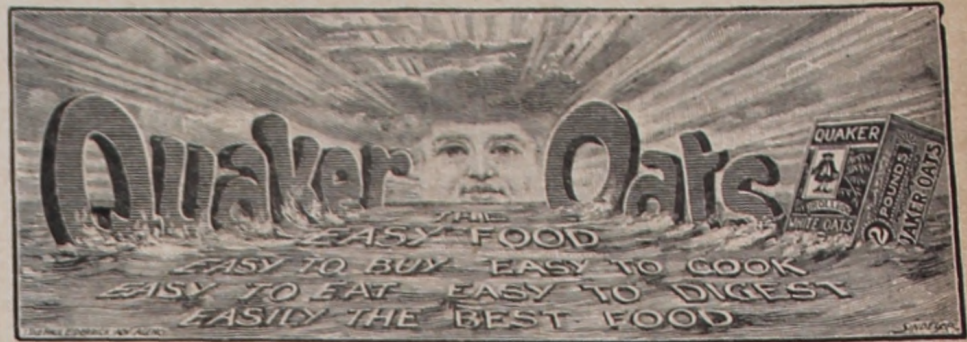
We learn better to appreciate purity as we rise to it ourselves.

What some call imaginary dangers are often intuitive warnings.

It is said that a truth-telling business man would ruin his trade. This speaks ill for advertisers.

To preach a moral not consistent with one's life is a pretentiousness sooner or later resented by the world.

The two essentials needed to be a "chosen instrument" is to be a good medium per se, and live in accord with the knowledge obtained through the same.



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Nov. 13, 1897. Geneva, Neb.

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MARY C. FORSYTHE,
Nov. 1, 1897. Rivera, Cal.

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Nov. 20, 1897.

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Yours very respectfully,
MARY FROMAN,
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from chronic
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"All are but parts of one stupendous whole, Whose body nature is and God the soul."

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